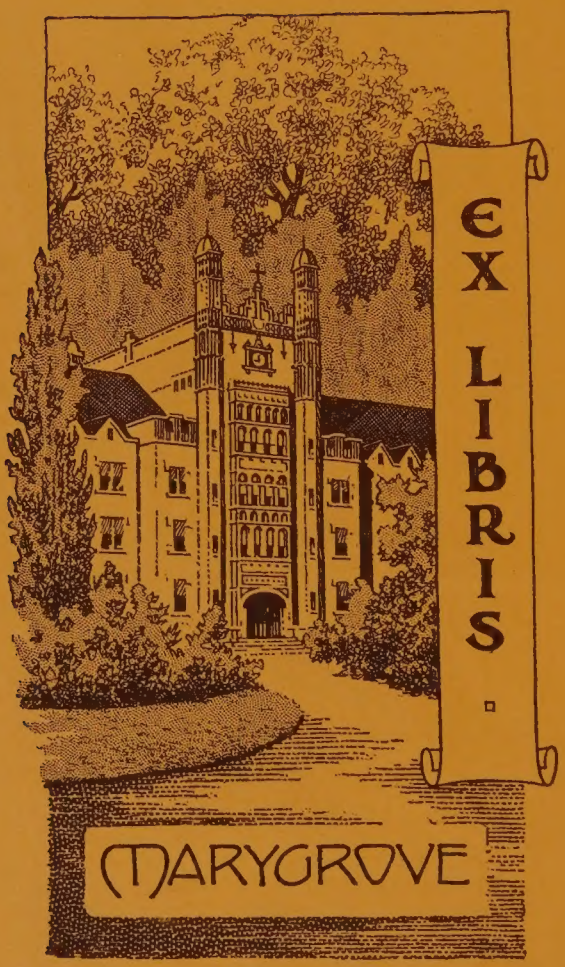
1817 J M J 1917

CENTENARY

BROTHERS OF MARY

DAYTON, OHIO

CLAYTON, MISSOURI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The Centenary

OF THE

SOCIETY OF MARY

PROLOGUE

The Centenary: A Retrospect and a Prospect

HISTORICAL SKETCH

Reverend William Joseph Chaminade, Founder of the Society of Mary

HISTORICAL SKETCH

The Brothers of Mary in the United States

BY

BROTHER JOHN E. GARVIN, S. M.

Seventy Illustrations

PUBLSHED BY THE BROTHERS OF MARY

MOUNT SAINT JOHN,
Dayton, Ohio.

CHAMINADE COLLEGE,
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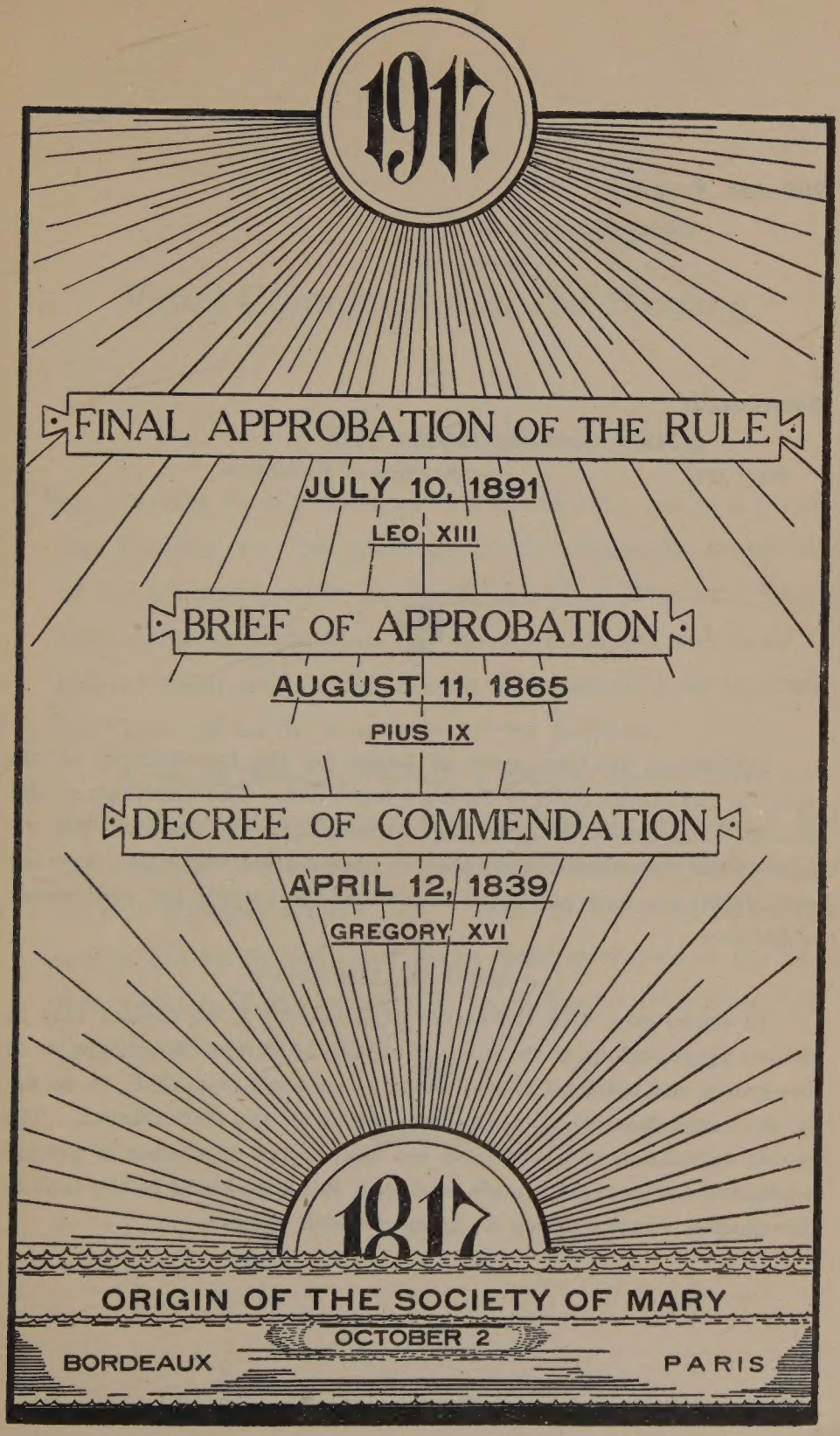

1917
FINAL APPROBATION OF THE RULE
JULY 10, 1891
LEO XIII
BRIEF OF APPROBATION
AUGUST 11, 1865
PIUS IX
DECREE OF COMMENDATION
APRIL 12, 1839
GREGORY XVI
1817
ORIGIN OF THE SOCIETY OF MARY
OCTOBER 2
BORDEAUX
PARIS

Imprimi Potest

GEORGE MEYER, S. M.

Provincial.

Imprimatur

✠ JAMES CARDINAL GIBBONS,

May, 1917 Archbishop of Baltimore.

Application has been made at Rome for the introduction of the cause of the beatification of Father Chaminade. The Cardinals of the Sacred Congregation of Rites have already approved the favorable report of the Commission appointed to examine his writings. Another commission has been appointed to examine the records and testimonies of his life.

———DECLARATION———

In conformity with the decree of Urban VIII, we declare that in all our appreciations of the life and virtues of Father Chaminade, or of the graces and spiritual favors which he received from God, we do not in any sense presume to forestall the decree of the Holy Church. The words inspiration and revelation are used as the expression of private testimony and popular opinion, and with full submission to the laws of the Church, whose decision we accept without reserve.

Papal Commendation and Blessing

✠

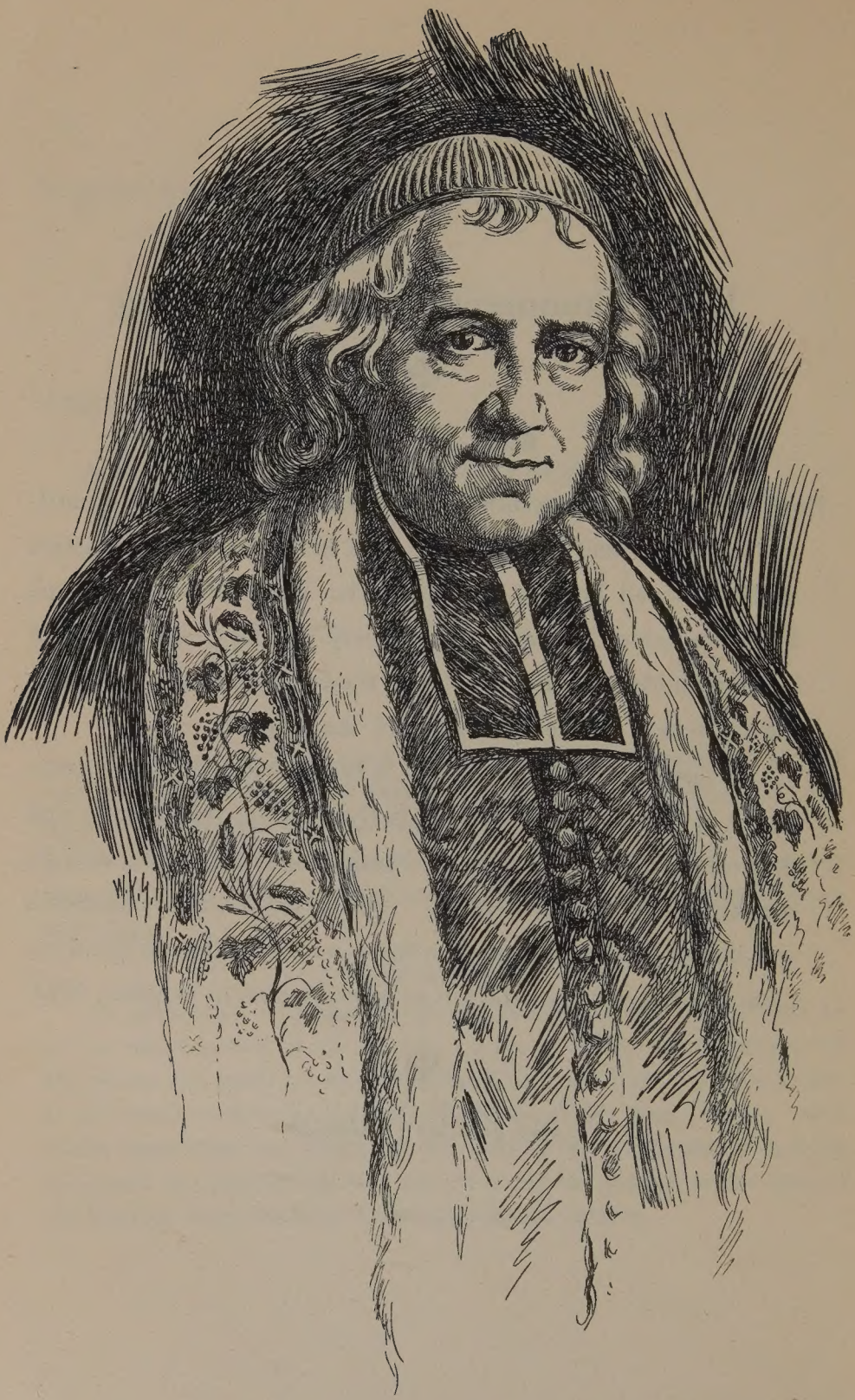
His Holiness

Pope Benedict the Fifteenth, gloriously reigning, has in a Pontifical Rescript, sent his greetings and his Apostolic benediction to his beloved brother in Christ, the Very Reverend Joseph Hiss, Superior-General of the Society of Mary, and to all his beloved children of the Society, on the occasion of the approaching Centenary of the foundation of the Institute.

A special Pontifical rescript is being prepared, at the command of His Holiness, in which the history, the mission and the methods of the Society of Mary will be reviewed, and its various activities commended. This rescript of His Holiness will be graciously dedicated to the commemoration of the Centenary of the Society, which is to be celebrated in October, 1917.

✠

Deo Gratias et Mariae



VERY REVEREND

William Joseph Chaminade, D. D.

MISSIONARY APOSTOLIC

CANON OF THE CATHEDRAL OF BORDEAUX

FOUNDER

OF

THE SODALITY OF BORDEAUX

THE INSTITUTE OF THE DAUGHTERS OF MARY

AND OF

THE SOCIETY OF MARY

Born at Perigueux, April 8, 1761

Died at Bordeaux, January 22, 1850

"His years were rich in merits and his end was blessed."

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THE ARMS OF THE SOCIETY OF MARY

In the upper field, the image of Our Lady of the Pillar of Saragossa in Spain, to commemorate the inspiration received by Father Chaminade in that sanctuary.

At the right, the three crescents interlaced, the symbol of Bordeaux, where the Society of Mary was founded.

At the left, the five pointed star of Pope Leo XIII, who gave the definite approbation to the Constitution of the Society.

In the lower field, the monogram of Mary.

TO THE

REVEREND CLERGY

IN THE

UNITED STATES

WHO HAVE BEEN

PATRONS OF THE BROTHERS OF MARY

IN THEIR

PARISH SCHOOLS

AND TO THE

PUPILS

PAST—PRESENT—FUTURE

OF THE

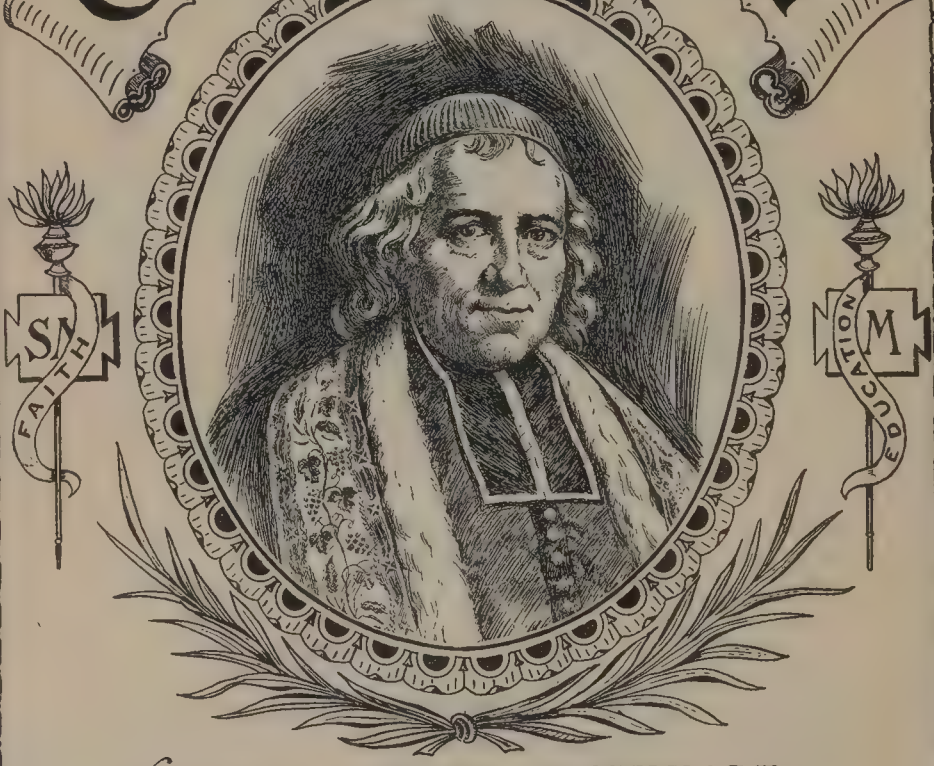
SCHOOLS AND COLLEGES OF THE SOCIETY OF MARY

THESE PAGES ARE

Dedicated

1817 J M J 1917

CENTENARY



WILLIAM JOSEPH CHAMINADE,
FOUNDER OF THE

BROTHERS OF MARY

DAYTON, OHIO. CLAYTON, MISSOURI

PROLOGUE

THE CENTENARY

A PROSPECT

AND A

RETROSPECT

DEVICE

OF THE

SOCIETY OF MARY

"The Lord hath chosen new wars"
Judges 5: 8.

A favorite quotation of Father Chaminade in referring to the methods of the Sodality and of the Society of Mary.

J. M. J.

THE CENTENARY OF THE SOCIETY OF MARY

October 2nd, 1817—October 2nd, 1917

ON October 2nd, 1917, the Institute of the Brothers of Mary will commemorate the hundredth year of its establishment.

The Society of Mary was founded at Bordeaux, in France, by the Very Reverend William Joseph Chaminade, Missionary Apostolic and Canon of the Cathedral of Bordeaux.

This zealous and holy priest was twenty-eight years old when the French Revolution broke out in 1789. In the succeeding persecution he was proscribed by name and commanded to leave France, but he managed to conceal himself in Bordeaux and minister in secret to the needs of the faithful for five years. In 1797, after a few weeks of illusive peace had drawn him out into public ministrations of religion, he was summarily deported, and made his way to Saragossa, in Spain.

It was in prayer before the famous shrine of our Lady of the Pillar in the basilica of Saragossa that Father Chaminade planned his mode of apostolate for the youth of France, and a revelation from heaven confirmed him in his determination to establish an Institute to carry on the work of Christian education in all its branches.

After three years of exile he returned to Bordeaux in 1800, and for fifty years, until his death in 1850, he gave himself absolutely and irrevocably to his chosen work of apostleship. He declined regular parish work and formed a Sodality for young

men and women in a mission chapel. The Archbishop of Bordeaux was in complete sympathy with the work of Father Chaminade and gave him the Church of the Madeleine in the center of the city as the seat of the mission and his Sodality of the Blessed Virgin.

From this Sodality two religious Societies originated:—the Institute of the Daughters of Mary, in 1816, and the Society of the Brothers of Mary in 1817.

The Brothers of Mary devoted themselves to the education of youth, and soon found themselves besieged by applications from all parts of France for establishments, most of which, of course, it was impossible to accept. The Institute grew steadily; novitiates were opened in Bordeaux, in Courtefontaine in the east of France, and in Alsace at Ebersmunster. From France the Institute spread into Switzerland, Austria, Germany, Belgium, Italy and Spain.

The Society was introduced into the United States in 1849, during the life-time of the Founder, by the Rev. Leo Meyer, one of his most cherished and faithful disciples. The first school was opened in Cincinnati, Ohio, and in the following year a colony of Brothers established a novitiate, Normal School and College at Dayton, Ohio. This institution became the central house of the Society of Mary in the United States.

During the hundred years of its existence, much has been accomplished by the Society of Mary, but little has been said. The spirit of its saintly founder was one of silence and humility, of quiet, unostentatious, but thorough and determined work. The spirit of Father Chaminade has been faithfully preserved throughout the Society, and in all its institutions.

The Sodality of Bordeaux, as founded by Father Chaminade, exists to this day. It antedated the famous Sodality of Paris, and outnumbered it from the very beginning, both in numbers and in the extent of its affiliations and its various activities. It also surpassed the Sodality of Paris in the wisdom of its founder and the prudence of its management, as demonstrated by subsequent events, and also in the substantial results gained for religion—and yet the venerable director of this wonderfully effective means of Catholic apostolate was content and even happy to

remain hidden and comparatively unknown, and to allow the work to appear entirely as the result of the zeal and piety of his trusted co-laborers.

Every single work of piety or charity or education conceived and executed in Bordeaux during the first twenty years of the nineteenth century—the era of reconstruction in religion in France—was in some way dependent upon the activity, the wisdom or the initiative of Father Chaminade. Two of the Archbishops of Bordeaux, Cardinal Andrieu and Cardinal Donnet, have given testimony to this effect. Cardinal Andrieu styled Father Chaminade "the Vincent de Paul of Bordeaux in the early part of the nineteenth century", and Cardinal Donnet testified that after a careful study of that period of the history of his diocese he had repeatedly encountered the name of Father Chaminade as founder or superior, or co-operator in every religious or charitable work that had been commenced after the Revolution.

True to his spirit, however, once that the work was assured of success, Father Chaminade was willing to suffer an eclipse, and to leave the honor to his associates. He was content with the merit in the eyes of God.

Even in the crowning work of his life, the Society of Mary, he preserved the same modesty and humility. In drafting the first Constitution for the approval of the Holy See, he opened with the words:—"The little Society, called the Society of Mary which offers its feeble services to the Church.....". To the very day of his death he always referred to his Brothers as "the little Society." During the thirty-three years in which he governed the Society he avoided publicity as much as he could. His principle was that more and better work could be done by silent and intense application and unselfish devotion, without any of that public agitation and noisy self-assertiveness which even some devoted persons to think necessary or advantageous in the service of God.

In his capacity as Founder and first superior of the Society of Mary, he had important affairs to treat with the Holy See, but he contented himself with remaining in Bordeaux and directing the Institute from his humble home at the chapel of the Madeleine. His various offices of responsibility and his position as Founder

of the Society of Mary brought him into frequent and intimate relations with many dignitaries of the Church, but he never attempted to appear to any advantage to himself, or to presume in his own interest upon the honor of their acquaintance.

It may be objected that this very laudation of his humility, his silence, his obscurity, might seem to break the charm and lose the merit of a hundred years. Silence boasted is silence broken, humility heralded is humility lost; obscurity revealed is publicity courted. True indeed, but not for one whose spiritual children have been encouraged to solicit for him even the honors of the altar. There is a time for silence and a time for speech; "he that humbleth himself shall be exalted"; and just as the obscurity and silence of the venerated Founder during his life redounded to the glory of God and the honor of the Church, so likewise will his exaltation at this period, in the commemoration of the centenary of the Society of Mary, again redound to the honor and glory of religion.

History often makes the man, raises him from his native obscurity and projects him into prominence, but in the case of Father Chaminade, it was the man that made the history, while he himself remained in oblivion. No manual of history in France mentions the name of Father Chaminade; his labors were spread all over France and into foreign lands, while their creator remained unknown. The Brothers of Mary were found in hundreds of schools and colleges, and even in the University of France, where for fifty years they administered the famous college Stanislas in Paris, and brought it to the pinnacle of fame and success; their work was applauded in many lands, but the records of their origin and their history remained obscure and the name of their Founder unknown.

But at the completion of a hundred years of service for God and his Church "it is meet and just, right and available" for this generation to pause on the threshold of a new century of prospective effort; it is well to look back gratefully upon past achievements; it is fair to look around gratifyingly upon present activities; it is encouraging to look forward hopefully to the accomplishment of still greater things for the religious instruction and education of youth.

The celebration of a centenary is a commemoration of time past as well as a dedication of time to come. It is at once a prospect and a retrospect. The past is in God's hands alone; the future is largely in our own. The Society of Mary stands upon the threshold of the second century of her existence, and it is with no weariness in well-doing, with no sign or semblance of decay that she steps forward into the new period of her work. With the blessing of God and the protection of her glorious Patron the Immaculate Mary, the Society goes forward. "With legitimate pride in her older children, and with confidence in her younger, she hastens to the goal of her desires."

The objects that have been assigned to her activity are not of those that pass away. Religion and Education are co-eval with man, and are as sister and brother. They must go hand in hand. The great communion of saints and the communion of scholars have been the life and the hope of the Church from the very beginning.

The Society of Mary is indeed only one of the many factors in this double communion; a hundred other organizations are devoting themselves to the same exalted mission, achieved by brothers in a common cause; but today is *her* day of glorification, this year is *her* year of jubilee, and she is anxious that friends should share her joy and help her to make the celebration worthy of the great cause of education in which she is engaged, and worthy of the Church in whose service she is enrolled.

There is no note of self-satisfaction or self-glorification in this year of jubilee. It was not for worldly praise or material advantage that the labors of the past were undertaken, nor will the labors of the future be turned away from their high aspirations. The past is with God, the future is for Him.

It has been said that all great teachers and leaders of mankind unite in themselves "the convictions of eternity with a knowledge of the times." Father Chaminade was one of such leaders. His eminent spirit of faith spoke loudly for the convictions of eternity, while the wisdom and stability of his institutions attest eloquently to his knowledge of the times. He worked in the light of understanding as well as in the light of faith, and his spirit of fidelity to duty, singleness of purpose, and almost

heroic sacrifice were all absorbed in that most divine of human endeavors, the work of co-operation with God in the salvation of souls.

This is the light in which the Brothers of Mary still labor; this is the spirit which still animates them, and here lies the cause of their strength. They are confident of eternity, and they know the times in which they live. Both the here and the hereafter are to them secure if they remain true to their dedication.

AN APOSTLE OF MARY

IN THE

Nineteenth Century

HISTORICAL SKETCH

OF THE

LIFE AND LABORS

OF

Reverend William Joseph Chaminade

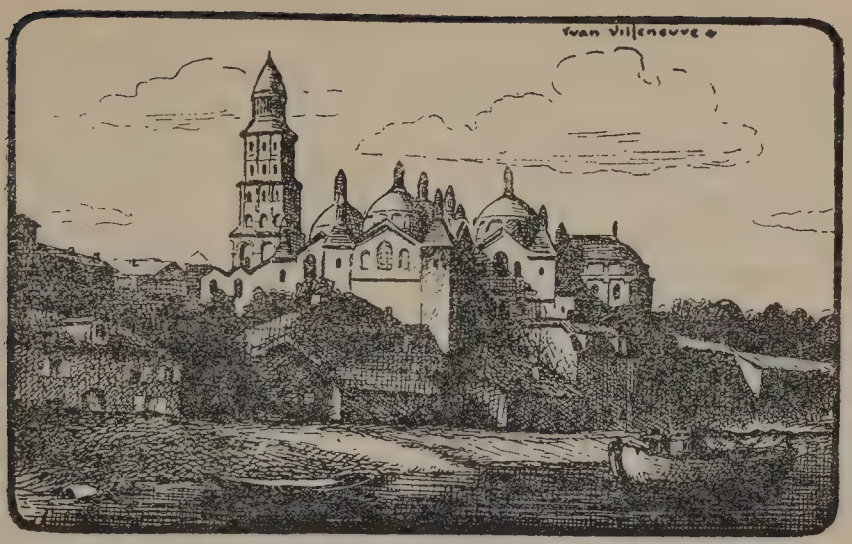
FOUNDER

OF THE

SOCIETY OF MARY

1761—1850

2 West
2 East
Portsmouth
Isl. of Wight
ENGLISH CHANNEL
Lille
BELGIUM
Brussels
Liege
Mons
Charleroi
Meuse R.
RHENISH PRUSSIA
Rhine River
Moselle R.
Amiens
Laon
Cherbourg
Havre
Rouen
Seine R.
Aisne R.
Rheims
Caen
PARIS
Marne R.
Chalons
Versailles
Metz
Nancy
Strasburg
Alençon
Chartres
Seine R.
Ebersmunster
St Hippolyte
Colmar
Freiburg
Rennes
Laval
Le Mans
Orleans
Saint-Remy
Mulhouse
Basle
Vesoul
Loire R.
Auxerre
Saone R.
Dijon
Doubs R.
Besançon
Courtefontaine
Bonne
Nantes
Tours
Cher R.
Bourges
Nevers
Fribourg
St Claude
Poitiers
Allier R.
Geneva
Sion
Macon
La Rochelle
Martigny
Mount Blanc
Limoges
Clermont
Lyons
Angoulême
Perigueux
Grenoble
Turin
Isle R.
Mussidan
Valence
Bordeaux
Dordogne R.
Lot R.
Garonne R.
Villeneuve-sur-Lot
Rodez
Barsac
Bazas
Agen
Moissac
Aveyron R.
Tarn R.
Albi
Realmont
Avignon
Rhone R.
Nice
Bayonne
Auch
Toulouse
Montpellier
Cannes
Marseilles
Toulon
San Sebastian
Pau
Lourdes
Garonne R.
Carcassone
PYRENEES MTS.
Pamplona
MEDITERRANEAN
SEA
SPAIN
Ajaccio
CORSICA
Saragossa
Barcelona
Ebro River
Scale of Miles.
0 20 40 60 80 100
2 West
0
2 East
4
6
8



A View of Perigueux in the Eighteenth Century.

1

PERIGUEUX

1761—1771

Birth and Early Years

WILLIAM Joseph Chaminade, the founder of the Society of the Brothers of Mary, was born in the city of Perigueux, in the south-western part of France, on the eighth of April, 1761.

The little city of Perigueux, the capital of the ancient province of Perigord, and to-day the chief city of the Department of Dordogne, is one of the few communities of the Dukedom of Aquitania that, since the end of the Hundred Years War with England in the fourteenth century, had never been dominated by the aristocracy. Since 1356, when it repulsed the English, it was made a royal fief and no baron or nobleman ever took his feudal

title from the city or dared to claim any seigneural authority over it.

Perigueux is perched upon a platform, overlooking the Isle River, a branch of the Dordogne, and lies about eighty miles east by north-east of Bordeaux. It dominates a smiling valley, which was once so fertile and prosperous as to earn the title of Garden of the Kings of France.

Charles V made the province of Perigord a royal domain and granted the privilege of self-government to the city of Perigueux. The "Citizen-Lords of Perigueux," as they styled themselves henceforth in the public documents, were proud of that privilege and constituted a select circle of their own, jealously closed to outsiders and closely guarded. Before the French Revolution of 1789, out of a population of about 8,000, the Citizen Lords numbered four hundred.

Blaise Chaminade, the father of William Joseph Chaminade, was, like his ancestors, a member of this honorable body. He had been master-glazier, like his father, but upon his marriage to Catherine Bethon, the daughter of a prosperous draper of Perigueux and also a member of the Citizen-Lords, he took over the business of his father-in-law.

Blaise was a man of the highest integrity and of a certain dignity of character which commanded the respect of every one. He was a practical Catholic, but the times were out of joint, and for a period he allowed himself to be influenced in one instance by the liberal opinions of some of his fellow-citizens; he opened his store on Sunday, presumably to attract the trade of the countrymen who came into town on that day. But it was not for long; his better Catholic sentiments triumphed. He resolutely closed his store on Sunday again, and he had the satisfaction of seeing that his trade increased in consequence, instead of diminishing, as he had feared.

From his democratic father, William Joseph inherited that independence in politics, and that free-and-easy, yet dignified manner that marked him all his life. He was neither servile nor proud, but like the noble and intelligent Frenchmen of to-day, the equal of any man and the friend of all. During the course of a long life of nearly ninety years William Joseph had to deal with

all sorts and conditions of men, from nobles to chimney-sweeps, and he met them all on their own ground, in the most natural and unaffected manner, like one of Nature's noblemen, honoring the man in his fellow-man and seeing the best in every one.

William Joseph was the thirteenth and last child of the family. Naturally, he was the special favorite of his mother, and his winning ways gained him the hearts of all his brothers and sisters as well. He loved his mother most tenderly, and was always with her. When he was still very young, he used to nestle up to her when she was in prayer, and silently fold his hands in imitation. Even when she went to Holy Communion, the child would cling to her dress and follow her to the altar-rail, as if to participate in the Holy Sacrament.

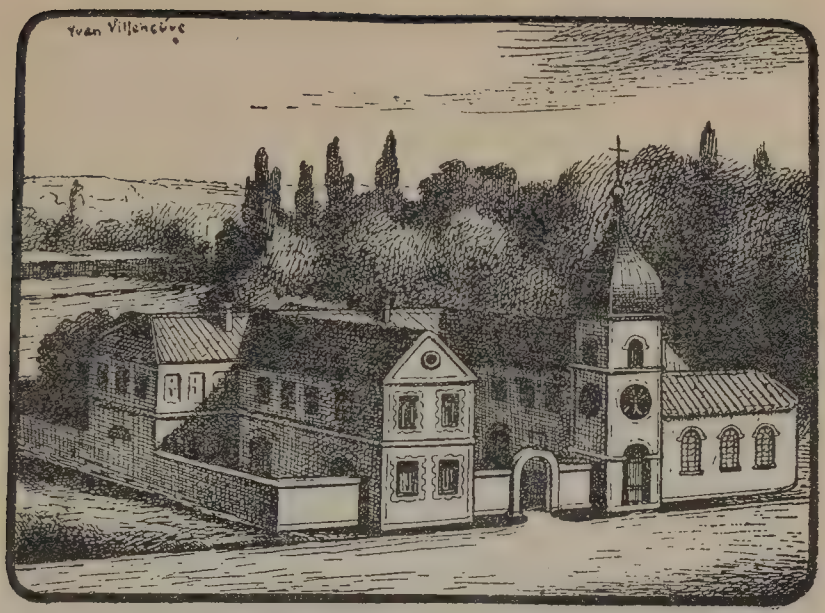
The early home training of William Joseph was of the very best, and made a deep impression on his mind. In after years he repeatedly adverted to incidents in his early life, and especially to the sayings and doings of his mother. In one of his letters of advice on spiritual matters, when he was already an old man, in speaking of self-abnegation, he very appropriately quotes a saying of his mother, and we smile in sympathy at the occasion of the lesson, for we feel that we have been there ourselves. He writes that he had tried to escape being washed and combed, but his mother insisted:—"It's worth some pains to look clean and pretty," she said. Another word of his mother's made a most durable impression upon him, for he recalled it in one of his conferences in his extreme old age. "One day," he said, "my mother made me a present of a little trifle, and I forgot to thank her for it. 'That's not worth much, my boy,.....not even a Thank-you?'.....From that day forth I never failed to thank for any favor received."

Like all his brothers, William Joseph received the best of education possible in those days. His older brothers, John and Blaise, had finished their studies at the college of the Jesuits in Perigueux, but the Society of Jesus was suppressed in France in 1762, one year after the birth of William Joseph. The College was taken over by the Dominican Fathers, and Francis Chaminade, the third son, finished his education with them. But the Dominicans were unable to obtain affiliation with the university,

which had so long antagonized the Jesuits, and the Fathers withdrew.

William Joseph attended the parish-school of Perigueux, and was confirmed in his tenth year. He was now ready for the preparatory classes of College. His oldest brother, John, had joined the Jesuits in Bordeaux in 1759, but upon their suppression three years later he had returned to his native city of Perigueux to complete his theological studies in preparation for the priesthood After his ordination he went to Mussidan near Perigueux to join the priests of the Diocesan Apostolate, who conducted a preparatory Seminary. When Louis, the fourth son, and William Joseph were ready for College, John asked the father to send them to him at Mussidan, and he gladly accepted the proposition. This was in 1771.

"Even when his mother went to Holy Communion the child would cling to her dress and follow her to the altar-rail as if to participate in the Holy Sacrament."



The College of Mussidan in 1771

II

MUSSIDAN

1771-1792

Education—Vocation—Ordination

MUSSIDAN is a pleasant village about twenty-five miles south-west of Perigueux, situated in one of the most picturesque sites of the fertile and smiling valley of the Isle River.

The College of Mussidan had been founded in 1744 by a company of diocesan missionaries as a preparatory seminary. When John Chaminade, the Jesuit, joined the faculty after his ordination, he brought with him the precious advantage of a careful and complete education crowned by the degree of Doctor of Divinity of the University, and also a religious and pedagogical training such as only the Society of Jesus was able to impart in those days.

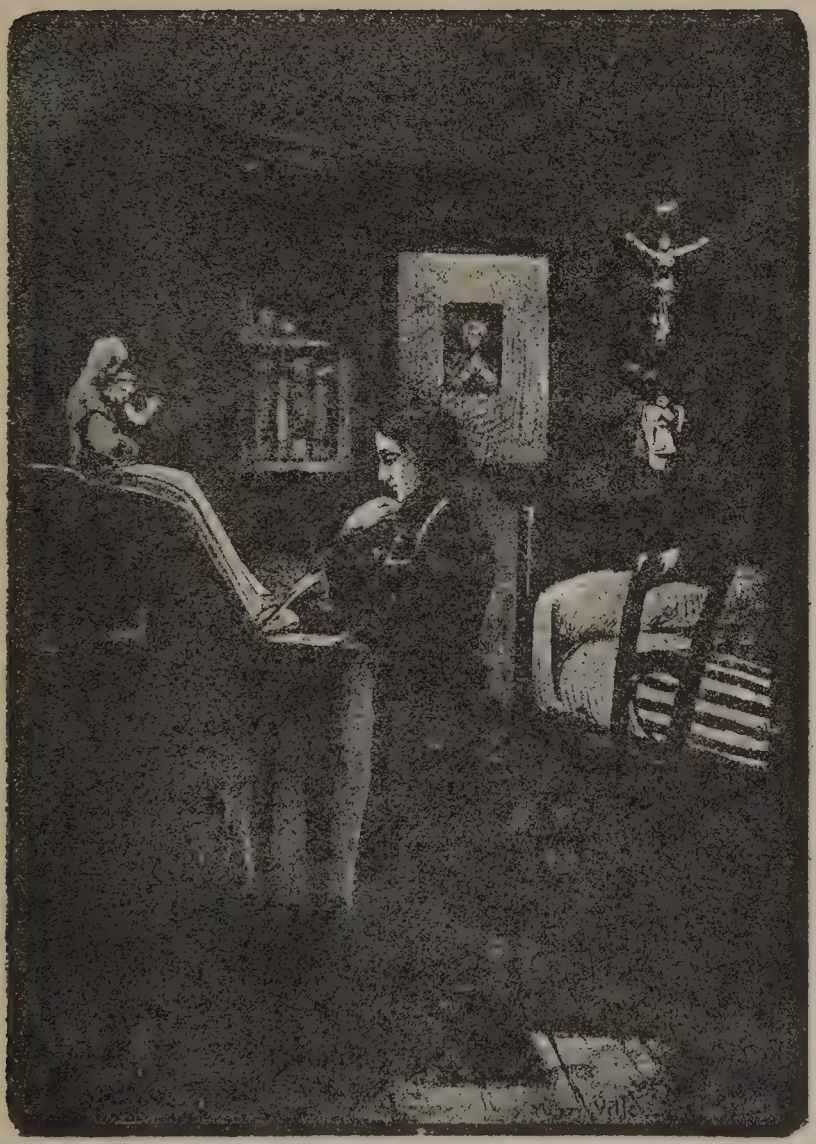
The two young students made rapid progress under the special care of their brother. William Joseph was particularly successful, and although he was three years younger than his brother Louis, he was soon abreast of him, and they remained together through all their classes until ordination.

William Joseph made his First Holy Communion shortly after his entry into College. At the age of fourteen, with the approval of his brother John, he made private vows of poverty, chastity and obedience, with the intention of joining some religious order as soon as he became of age. The irreligious spirit of the Revolution and the subsequent persecution of the Church and banishment of the religious orders crossed his purpose, but he renewed his vows yearly for the rest of his life.

Upon the completion of their Rhetoric class, the two brothers attended the University of Bordeaux for their philosophy and then went to the Seminary of St. Sulpice in Paris for their course in theology. They were ordained in 1784. William Joseph returned at once to the College at Mussidan, and was soon joined by his brother Louis.

Both priests joined the community of the Mission of Mussidan and the following year, (1785,) the three Chaminade brothers assumed complete control of the College. John became Superior, Louis became Prefect of Studies, and William Joseph took charge of the stewardship. A new era of prosperity set in for the College. The number of boarders reached sixty, which was the limit of accommodations, and the day-scholars crowded the institution. Piety and learning went hand in hand. The yearly closing exercises became civic feasts which the Bishop of Perigueux and the mayor of Mussidan never failed to attend, and the reputation of the College extended far beyond the limits of the Province of Perigord. It was classed among the best and most flourishing educational institutions in France at the outbreak of the Revolution.

The notorious Pierre Pontard, the constitutional bishop of the Dordogne during the Revolution, gave testimony to the virtues of the officials of the College of Mussidan, in a curious pamphlet which he published in 1797:—"The three Chaminade broth-



William Joseph Chaminade as student of theology, in his room at the Seminary of St. Sulpice in Paris, in 1784.

ers were the saints of Mussidan. Everybody regarded them, and justly so, as models of edification."

But the rumblings of a coming revolution were already heard. The state of public affairs was becoming worse and worse, and all France was in a state of unrest. There were grievances indeed, social, political, and even religious, and there was danger of confusing issues, and an excited population was ready to rush headlong to extremes of all kinds, when time and patience were most necessary if any sane and salutary reforms were to be effected.

The calling of the States-General in 1789, proved a most important event in the history of France, for, when that body transformed itself into a National Assembly with the determination to discuss "the condition and state of the country," the era of Revolution had actually opened.

And indeed, events came fast and furious. The Civil Constitution for the Clergy was signed by the king in August, 1790. The day after Christmas of that same year was the date set for its enforcement throughout France. No priest could retain his charge unless he swore to uphold the new Civil Constitution, and since this new constitution denied the authority of the Pope and practically withdrew the Church in France from the centre of Catholic unity, no priest could subscribe to it without becoming a schismatic.

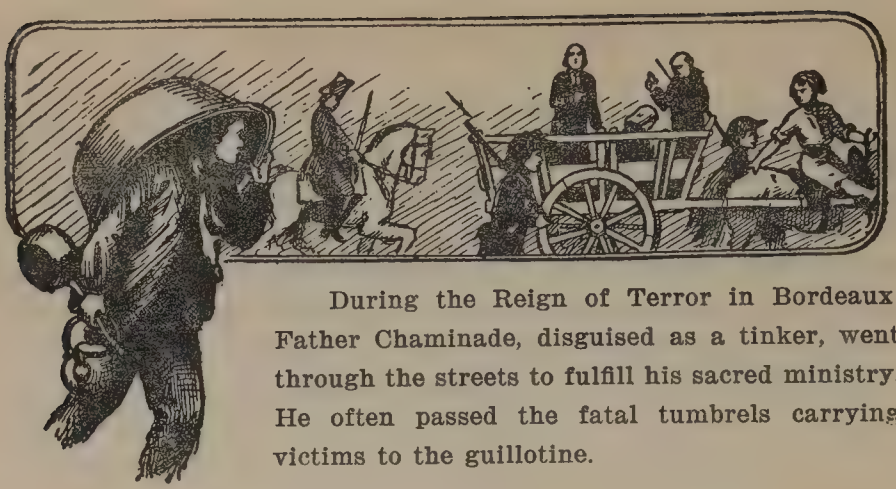
John Chaminade, the Jesuit, was spared the sorrows of the Revolution. In January, 1790, his edifying life was crowned by such a death as a saint would envy. He died in the College chapel, at the foot of the altar where he had just finished the sacrifice of the mass.

On the 9th of January the two Chaminade brothers, Louis and William Joseph, were summoned to the city hall of Mussidan to declare their position as to the oath to the Civil Constitution of the Clergy. They obeyed the summons, but refused to take the oath. William Joseph went further and within a few days published an "Address to the Inhabitants of Mussidan" in the name of the administration of the College, explaining the motives of their refusal.

It was of course impossible for Father Chaminade to con-

tinue in charge of the College, although the city officials begged him to remain. The authorities of the department even petitioned the government to grant a pension to Father Chaminade and his colleagues "in consideration of their valuable services to the public and to education, and in recompense for the losses which they sustained on conscientious grounds by reason of their refusal to take the civil oath." Father Chaminade declined the offer, left Mussidan, and sought refuge in Bordeaux.

The Cathedral of St. Andrew in Bordeaux. Father Chaminade was a Canon of the Cathedral from 1803 until he died in 1850.



During the Reign of Terror in Bordeaux Father Chaminade, disguised as a tinker, went through the streets to fulfill his sacred ministry. He often passed the fatal tumbrels carrying victims to the guillotine.

III

BORDEAUX

1792—1797

Sacred Ministry During The Revolution and the Reign of Terror

IN the midst of the turmoil of the Revolution, Bordeaux was more tranquil than might have been expected. The local authorities were conservative and wanted peace. The prosperity of the city was largely dependent upon the commerce of its port, and consequently the leading merchants and ship-owners were opposed to any movement of unrest that might disturb trade.

Father Chaminade took counsel with one of his former professors at the University, Father Langoiran, now Vicar-General and administrator of the Archdiocese of Bordeaux during the absence of Monsignor de Cicé, who was a member of the Constituent Assembly in Paris, and Keeper of the Royal Seal. Father Langoiran warned Father Chaminade that worse was coming; he believed that a persecution of the Church was certain to follow the schism, and counselled him to prepare at once for exercising his ministry through a period of proscription.

Father Chaminade determined to remain in Bordeaux and to do all he could for the faithful of the city during the turbulent times that seemed imminent. He had sunk all his modest fortune in the College of Mussidan, but Father Langoiran advanced him enough money to buy the Villa St. Lawrence, a property of about four acres, comprising a farm and a vineyard in the suburbs of Bordeaux. This was to be his refuge, but it would have been imprudent to install himself openly and let himself be known as the proprietor.

The very tranquillity and safety of the city of Bordeaux had now become a source of danger, because hundreds of non-juring priests had taken refuge there. The Revolutionary clubs declared that the peace of the city was endangered by the presence of so many priests opposed to the Civil Constitution, and accordingly an order was issued by the Directory of the department that all non-jurors should leave the city at once.

This violent measure encouraged the Revolutionary party in Bordeaux, and echoes of the disturbances in Paris were soon heard in the South. On the 15th of July, 1792, the day after the third celebration of the Fall of the Bastille, the first insurrection broke out in the city of Bordeaux. Mobs filled the streets, and clamored for some victim—and whom did the public fury select but Father Langoiran, the intrepid administrator who had published an "Open Letter to the Nation" in condemnation of the Civil Constitution of the Clergy. The mob rushed to his lodgings in the suburbs, dragged him through the streets of the city to the steps of the Archiepiscopal residence, and there murdered him, set his head upon a pike and paraded it through the city.

This atrocity satisfied the Revolutionary clubs for some time. The Girondist party was comparatively moderate, and opposed to the party of the Mountain, then dominant in Paris, and it had until now saved Bordeaux from the worst excesses of the Revolution such as had disgraced the capital city. But the Girondist party was defeated and proscribed; the Mountain party entered Bordaeux in October, 1793, and set up the terrible guillotine in the Square of the Nation. The Reign of Terror had come to Bordeaux.

The Mountain party had passed a decree of exile against

all non-juring priests, and the Revolutionary agents in Bordeaux proceeded to enforce it vigorously and unrelentingly. Father Chaminade determined to defy the edict and remain in the city to minister to the faithful. It was a larger field for good and there was more security. In order to conceal his presence he conceived the idea of bringing his parents to Bordeaux. The Villa St. Lawrence would be a peaceful and welcome refuge for them in their declining years, and their presence would be most useful in veiling his own activities.

Accordingly he went to Perigueux in April, 1792, and proposed the plan to his father and mother. It proved very acceptable. William Joseph had always been their favorite son, and the pleasure of living with him outweighed all other considerations which might have counted against a change of environment and of habits at their advanced age. They transferred their draper business entirely to their son Francis, who had already taken charge of the larger part of it, and coming to Bordeaux at once, they settled at St. Lawrence.

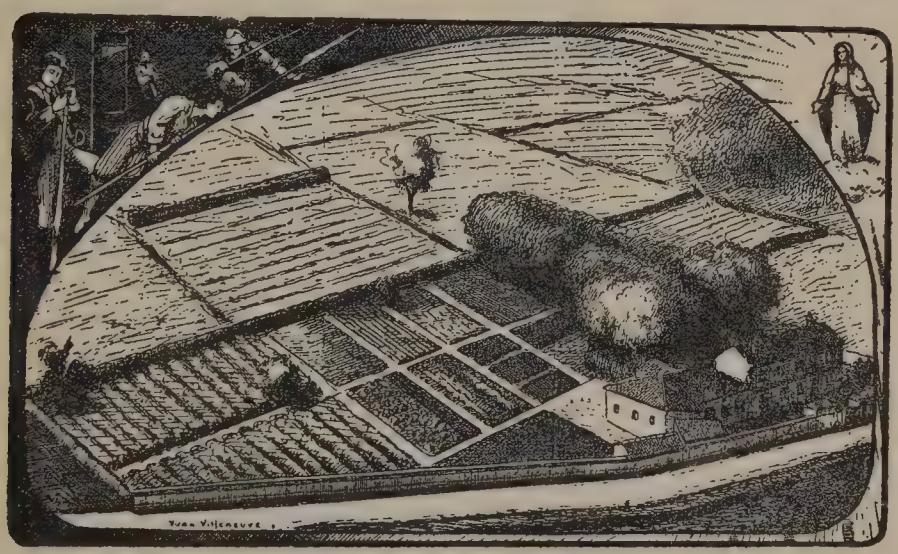
Ostensibly they were the proprietors, while William Joseph effaced himself as completely as possible. The villa was entirely surrounded by a high wall, with only one gate. A faithful dog was trained to bark loud and long at the appearance of any stranger; the only workman employed in the property was a vine-dresser of the neighborhood, a certain Bontemps, "Citoyen Bontemps" as he called himself under the new régime, a revolutionist whose Jacobin proclivities were of the steepest, and a rabid sans-culotte who would have been absolutely incapable of shielding a "clerical". Evidently he was kept for that very reason.

A female servant, Marie Dubourg, was also engaged for the service of the household. She was a native of Bordeaux, shrewd and talkative, but faithful even to self-sacrifice. She was particularly adroit in leading callers into talk, in order to divine their intentions or the reason of their visit, and she was also past-mistress in the art of getting them out of the way or of answering them in such a manner as to gain time.

Several hiding-places were arranged in various parts of the property. The principal one was an underground room which was entered through a trap-door skillfully concealed in the floor

of the pantry, and "to make assurance doubly sure" a bale of straw was kept in that corner of the floor.

Evidently it was not fear that dictated these precautions. Father Chaminade protected his life in the comparative security of his vineyard in the suburbs, only in order to expose it all the more boldly in the work of saving souls. Every day he faced the gravest dangers in order to carry to the faithful of the city and the suburbs the aid and the consolations of religion. He often passed the fatal tumbrel carrying its victims to the guillo-



The Villa St. Lawrence on the outskirts of Bordeaux, the refuge of Father Chaminade during the Revolution.

tine; he often met the funeral cortèges of the victims on their way to the cemetery, and when he passed through the Square of the Nation he saw the dread instrument itself.

Forty non-juring priests remained concealed in Bordeaux, and the people of that city were indeed worthy of the heroic devotedness of their clergy. It was death to be convicted of harboring a non-juring priest, and a price was set upon their heads, but neither threats, dismay nor promises could win the good Catholics of Bordeaux; not one case of betrayal is on record.

It is easy to imagine the extraordinary courage needed to brave such dangers. One little imprudence.....and the guillotine was the price to pay. Of the forty faithful priests, twenty

were captured by the Revolutionary agents and died on the scaffold during the Reign of Terror in Bordeaux.

Father Chaminade generally disguised himself as a tinker. He wore a working blouse; he carried a kettle and a kit of tools and trudged along slowly through the streets of Bordeaux crying out "Tins to mend! Tins to mend!" He often called on the faithful by "appointment," as he used to term it, in recounting his adventures. Children of the house where he was wanted would be set as pickets in the streets to watch for the "tinker." When they recognized him they would go ahead of him, pretending to chase one another about in play, until they came back to the house. They would run inside, make sure all was safe, and then come out again to signal to the pseudo-tinker, who would enter, and there again become the minister of God.

He was known to many in the city, and the Revolutionary agents were also aware that he had not "emigrated", and had not obeyed the decree of exile, but was actively engaged in the secret ministry of religion. One day he was in his usual disguise of a wandering tinker, his face smeared, a kettle in his hand, and a large pan swung over one side of his head, and trudging along the street trying to look as old and feeble as a man of thirty-three could manage. Suddenly on turning a corner, a company of soldiers encountered him. "Did you see the priest Chaminade pass by here?" they asked him. "That Chaminade again?.....why he was around this corner just a minute ago," he answered, as if inquiring of himself; "Look sharp and you'll find him!"..... and with that he shuffled on, unmolested.

On another occasion, while disguised as a peddler of needles and thread, he felt less secure, and indeed, he was soon shadowed by a trio of gendarmes. He turned down an alley and took refuge in a cooper's shop. The cooper hurried him under a barrel which he was hooping. The gendarmes rushed in a few minutes later and, looking about, asked the cooper where the priest had gone to. "Why, he's here under this barrel!" said the workman in a jesting tone; "Come out here, mon père, and surrender!" he continued, rapping his hammer on the head of the barrel. The soldiers contented themselves with shrugging their shoulders and walking away. When they were safely out of sight

the cooper tipped the barrel over, and invited Father Chaminade to come out. "But, what did you mean by trying to betray me?" he complained to the cooper. "Oh! there was no danger!" said the man; "those fellows know me. They'd never believe I told the truth. That never happened to me yet."

Even in the confines of his own villa, Father Chaminade was not safe. One day the police came to search the house and it was only the resourcefulness of the servant-maid that saved him by keeping them talking and leading them to search in the wrong place, until Father Chaminade had time to reach a shelter.

At another time the police entered the property so unexpectedly that the servant had only time enough to upset an empty wash-tank over him in the kitchen. The police dispersed in different parts of the property and searched long and carefully, but all in vain. On their way back through the kitchen the maid invited them to a glass of wine. To avert suspicion, she set stools around the upset tub, and used it for a table. We may well imagine the feelings of the prisoner, crouched and huddled in that strang refuge where, as he used to say himself in relating the escape "only the thickness of a board lay between me and the guillotine."

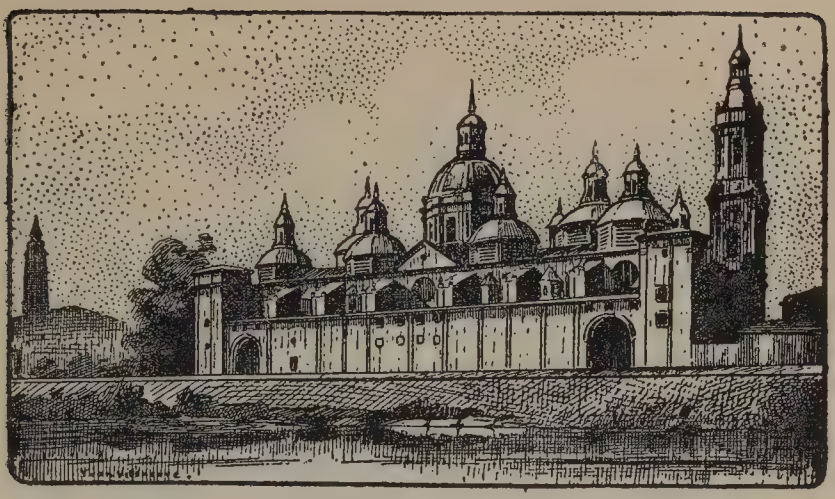
This life of alarms and uncertainty lasted until 1797. In the spring elections of that year the Conservative party gained control of the government, and the persecution ceased, but it proved to be a very short and illusive peace. Father Chaminade had already presumed to come out of his hiding-place and openly exercise his ministry in Bordeaux. Meanwhile, the Jacobins would not accept the verdict of the nation. Being still in control of the army, they resolved upon a bold stroke. On the 4th of September, 1797, the army entered Paris, decreed the annulment of the spring elections and exiled two of the five members of the Directory. The penal laws against religion were re-enacted. All non-juring priests who had returned to France during the interval of peace were commanded to leave their commune within twenty-four hours and the territory of France within two weeks, under pain of deportation to Guiana.

The stroke was so unexpected that Father Chaminade could not parry it. He was personally served with a summons to leave

Bordeaux at once. He protested that he had never left home, and therefore, not having returned during the interval, was not legally included in the decree. But it was all in vain; his remarkably effective concealment in Bordeaux during the Reign of Terror now worked against him. The police, baffled so frequently in their search for him, had at last been led to believe that he had really left the country and they had entered his name on the list of the émigrés. His own heroism and adroitness had undone him, and the argument turned oddly back on him:—He had left France; the police records showed it; he had returned during the peace, for was he not actually in Bordeaux? Therefore, he must leave France again.....Voilà tout.

Being thus summarily commanded to conform to the law, and being served with a passport to Spain, and under the surveillance of certain officials who would assure themselves that he should make use of it, he sorrowfully accepted his fate. He hastily arranged all affairs at the Villa St. Lawrence, and left his father in charge. His mother had died in September, 1794. He was destined never to see his father again in this world The good old man could not bear to live alone at the villa where he had spent five happy years in the company of his son. He rented the property and went back to live in the old homestead at Perigueux with his son Francis. He died there in March 1799, a year before William Joseph returned from his exile in Spain.

The head of Father Langoiran, the first victim of the Revolution in Bordeaux, was carried on a pike through the streets



The Basilica of Our Lady of the Pillar at Sargossa in Spain.

IV

SARAGOSSA

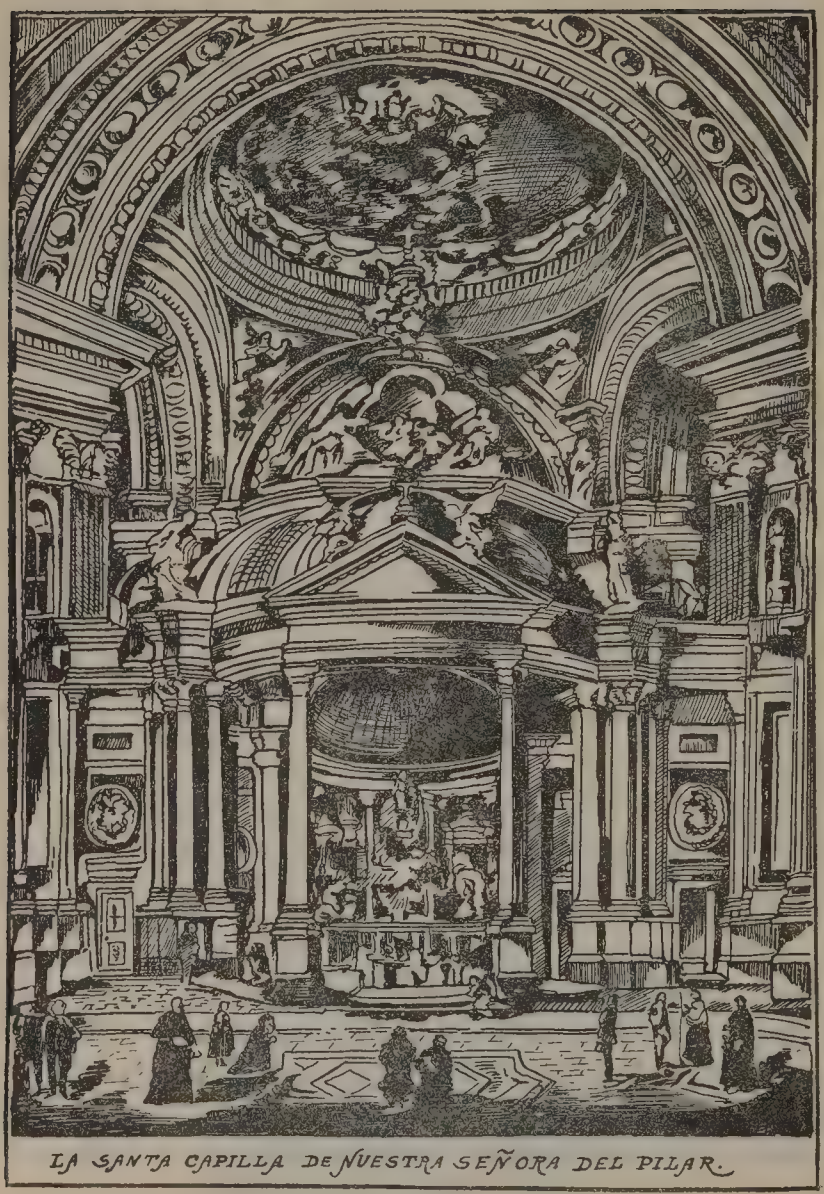
1797—1800

Exile in Spain

The Sanctuary of Our Lady of the Pillar

PROVIDENCE led Father Chaminade to Saragossa, a city in the north-eastern part of Spain. Saragossa traces its Christianity back to the time of the apostles. In the persecution of Diocletian the number of its martyrs was particularly numerous. It is a beautiful city on the banks of the Ebro River, but set in the middle of the desolate plain of Aragon. For centuries it had been the shrine of a great pilgrimage to the Blessed Virgin, for it contained the famous statue of our Lady of the Pillar.

Father Chaminade arrived in Saragossa on the eleventh of October, 1797, the eve of the patronal feast of the city—the feast of our Lady of the Pillar. The bells of the great basilica were pealing in honor of the great day; twelve bonfires had been built in the public square in front of the edifice. Inside the basilica,



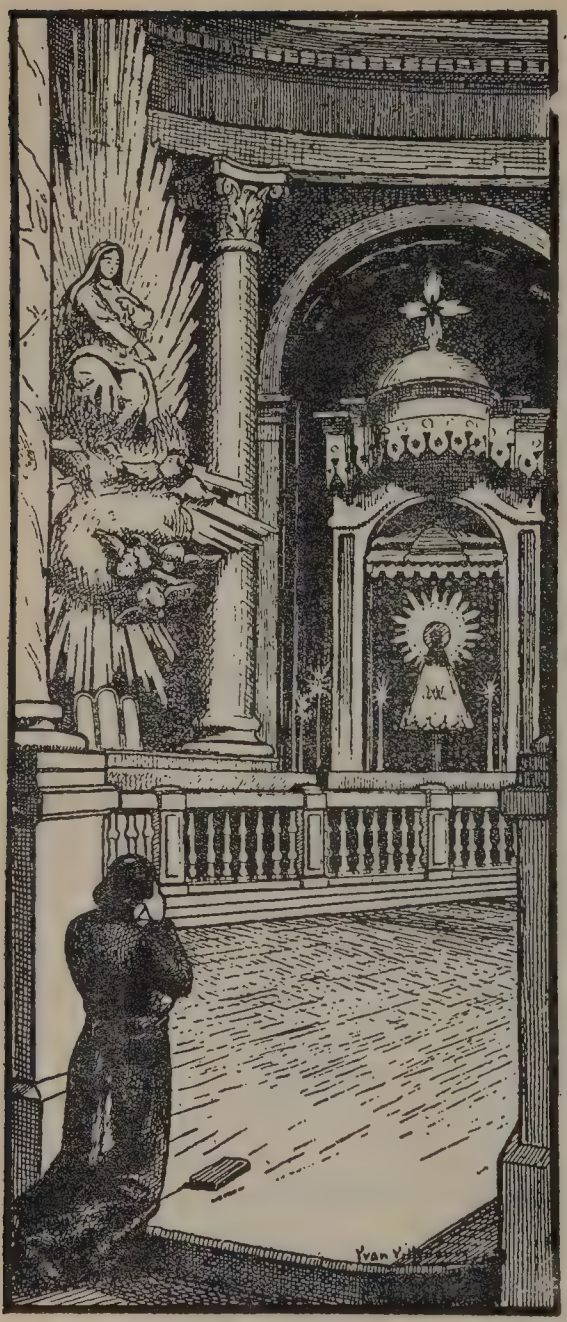
The Sanctuary of Our Lady of the Pillar
The "Holy Chapel" inside the Basilica
(*From an old wood-cut belonging to Father Chaminade*)

twelve hundred silver lamps were kept burning all night, while bands of music played successively until two o'clock in the morning, when the masses commenced. It was a feast for the entire province as well as for the city, and people came from round about for a hundred miles to attend the celebration.

This city of the Virgin Mary was to be the sojourn of Father Chaminade for three years. For him they were to be three years of retreat, of meditation, of preparation for the real work of his life. Here it was that Mary was awaiting him with her real inspiration and her revelations which were to orient him for the rest of his life and send him back to his native land, a confident zealous and finished apostle of Mary.

The lot of the refugee French priests in Spain was very unequal, but the lines of Father Chaminade's exile had fallen in pleasant places. Through the generosity of a banker in Bordeaux who managed a branch-house in Saragossa, Father Chaminade was well provided for. He devoted most of time to study and prayer. He applied himself especially to the reading of Holy Scripture, to theology, Church History, Church discipline and to the study of usages of monastic life. But it was especially in the "Santa Capilla," the chapel of our Lady of the Pillar that he loved to pass his time. In this famous and venerated sanctuary, where the presence of the august Virgin is almost sensibly felt, Father Chaminade passed long hours of prayer, and poured out his soul in intimate communion with his heavenly Mother.

There is no doubt that, during his stay at Saragossa he received graces of two kinds, some regarding his personal sanctification and others relating to the apostolate which he was to undertake in the interest of his Immaculate Mother. His soul was passing through a process of purification and refinement, and at that time, in his intimate communings with the Virgin Mother, the apostolic character of his vocation was clearly specified and confirmed, and the sphere of his activity was determined with a precision which left no doubt. He was to be a missionary of Mary; he was to be the founder of a society of religious; he spoke of it in his intimate conversations, and his companions in exile used to tell him that they would be pleased to be favored with some of his future religious as aids in their ministry when



Father Chaminade at prayer before the Statue of Our Lady of the Pillar, receives his mission as an apostle of Mary.

once they were permitted to return to France.

We do not know the manner in which it pleased the Blessed Virgin to unveil the future to the eyes of her favored servant, but beyond all doubt it was done by some extraordinary means and by a supernatural light. The faith and the confidence of Father Chaminade in the reality of his mission were too great to have any other than an absolute spiritual re-assurance. More than once, after the establishment of the Society of Mary, he declared that in its institution he had followed a distinct call of the Blessed Mother. One day in particular, in one of his conferences to his first religious, he was dwelling on the pleasant recollections of the happy hours he had spent in the sanctuary of Our Lady of the Pillar and he exclaimed in the fulness of his heart: "Such as I see you now before me, such also I saw you

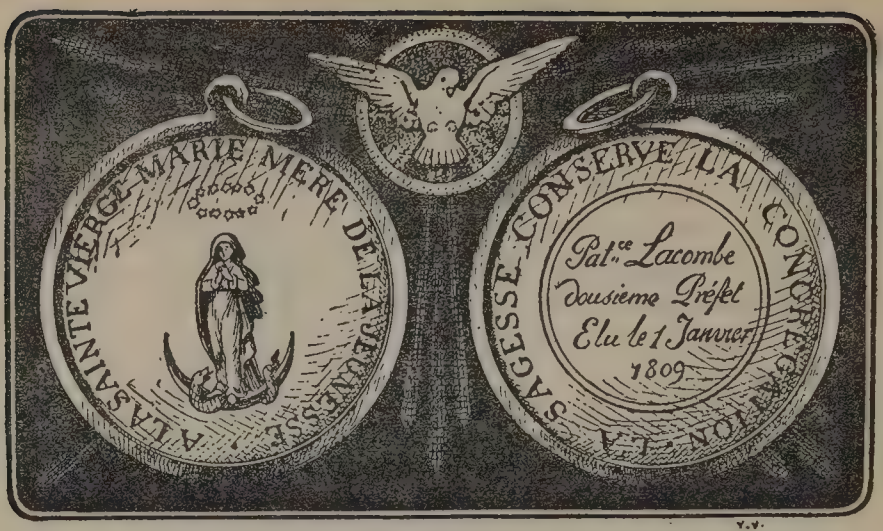
in spirit at Sargossa, long before the foundation of the Society. It was Mary who conceived the plan of the Society; she it was who laid its foundation, and she will also continue to preserve it."

In his conferences as well as in his writings, he was prodigal of the word "inspiration" whenever he spoke of the circumstances which impelled him to establish the Society of Mary, and in his letters to the Court of Rome, in seeking approbation for the institute, he insists upon the same fact of inspiration.

It has been a constant tradition in the Society of Mary that the beginnings of the institute were planned in Saragossa. It is a pious belief among the Brothers that the Blessed Virgin appeared to Father Chaminade in the hallowed shrine of the Santa Capilla, outlined to him his future apostolate and sketched the plan of the Society of Mary. Our Lady of the Pillar was often the theme of Father Chaminade's discourses, and in every community in the Society the image of Nuestra Senora del Pilar is honored with a special devotion.

Three years were passed in this special initiation of Father Chaminade into the service of the Blessed Virgin. The period of his exile was touching its end. The Directory at Paris had fallen into disrepute. Bonaparte had returned to France. The coup d'état of the 18th Brumaire (November 9, 1799), had placed him in control. He re-opened the churches and invited the priests to return to France. At last there was promise once more of a definite and lasting peace for the Church in France.

The Statue of Our Lady of the Pillar at Saragossa



MEDAL OF THE PREFECT OF THE SODALITY OF BORDEAUX
Obverse: "The Blessed Virgin, Patroness of Youth"
Reverse: "May Wisdom preserve the Sodality"
Patrick Lacombe, Twelfth Prefect
Elected January 1, 1809

V

THE SODALITY AT BORDEAUX

(Founded in 1800)

IMMEDIATELY upon his return to Bordeaux, Father Chaminade began the work of his apostolate for Mary among the youth of the city. Already on the 8th of December, 1800 on the feast of the Immaculate Conception, we find him at the head of a group of young men whom he gathered about him both as disciples and as co-laborers. He had decided not to accept any work which would incorporate him with the clergy of the diocese, because it would not leave him the liberty and the time necessary to devote himself to his special mission as apostle of Mary among youth.

The Archbishop of Auch, who had been a fellow exile of his in Saragossa, and for whom Father Chaminade had performed many special favors in France during the Revolution, had

obtained for him several titles and privileges from the Court of Rome. Of these various titles and dignities Father Chaminade accepted only one, that of Missionary Apostolic, because it comported so well with his chosen occupation. As to the other favors, he neglected them and never even presented to the Archbishop of Bordeaux for ratification and record the pontifical rescript in which they were granted.

His chosen apostolate among youth was something quite peculiar and unusual in the church in France, but it was particularly well adapted to the conditions and wants of the times. There was great need of a general re-awakening among the Catholics of France. For nearly ten years Catholic worship had been disorganized, and religious instruction had been next to impossible. To repair the ravages of infidelity and schism it was necessary to cultivate the youth of the land and to have them in turn work upon others.

It was the young people that had to be won over to the great cause of the restoration of religion in France. It is more welcome and grateful to appeal to the young, than to those of riper age because, even though it be ignorant of the principles of faith, youth is seldom skeptical, except by mere affectation. Skepticism is not congenial to its temperament. Sad to say, youth is vicious at times, but even though it may be dissolute, it is not corrupt beyond redemption. In the heart of a youth of twenty there is always a healthy strain which welcomes regeneration. In spite of weakness and cowardice and inconsistency, it is the heart of youth that preserves the seed of optimism and that spirit of enthusiasm which is so necessary to any vital work of regeneration and reform.

Father Chaminade was unusually well-gifted and unusually well-prepared for his chosen work. There was both inspiration and preparation. His long experience with youth in the College of Mussidan, and the special attraction which he felt for continuing that apostolate had fitted him for his mission. He set to work at once. He rented a room in the center of the city and transformed it into an oratory. There he said his daily mass and preached on Sundays. Some of the faithful began to attend regularly. Father Chaminade took notice particularly of two

Father Chaminade in his Library at his home in Rue Lalande, next to the Church of the Madeleine, was always accessible to the young men of the Sodality.

young men in the assembly; he spoke to them; he found that they were not acquainted, and introduced them to each other; he invited them to visit him during the week in order to agree upon certain religious devotions to be practiced in common. The two young men came, and welcomed his offer of leadership in the apostolate of youth which he proposed. As a practical introduction to this work he asked them each to bring back another man to the next meeting. Four young men attended the next meeting, and they in turn proposed that each bring another to the next meeting. The details of an association were drawn up and a plan of organization adopted. The Sodality was an accomplished fact. On the 8th of December, 1800, it was formally established and placed under the patronage of the Immaculate Virgin.

The new Sodality of the Blessed Virgin comprised two College professors, three University students, two theological students, three men of business, and two tradesmen. Good example is as contagious as bad example. Men of all ages and conditions of life flocked to the oratory of Father Chaminade and were welcomed as aspirants to the Sodality. These candidates came from every class of society. Some of the great merchants and ship-owners of Bordeaux were shoulder to shoulder with their own clerks; professors of the schools and Universities united in companionship with their students; tradesmen and day-laborers were welcomed by all. They were all children of Mary united in the bonds of a Catholic apostolate.

The mind of Father Chaminade was unusually progressive and his manners peculiarly independent. He welcomed the Liberty, Equality and Fraternity of the Revolution, but accepted it in wholesome sense and in a Catholic spirit. Before the Revolution the exclusiveness and prejudice of the aristocracy had invaded even the pious associations of the Church; there had been confraternities for the various classes of society, one for the nobility and gentry, another for what these were well pleased to call "the common people" one confraternity for the masters, another for the servants; one for men of education another for the illiterate. To Father Chaminade this looked like a denial of the Christian spirit; he welcomed a liberty such as the

children of God desire; he welcomed a healthy equality of opportunity and a fraternity of soul such as the Church had always fostered, and his Sodality was a practical manifestation of the true Catholic spirit, a beneficent center of activity, radiating true liberty, equality and fraternity.

This democracy of spirit was the first characteristic of the Sodality. The second characteristic was a remarkable individuality, and a healthy spirit of initiative. The Sodality was not to be a confraternity ruled by an external authority, supported by officials from within, such as were the older confraternities before the Revolution. Father Chaminade was the master indeed but he was not the ruler. He owed his great influence, not to the mechanical organization of the Sodality, but to his own personal ascendency as director. He looked upon the Sodality, as the work of the associated members as well as his own, and welcomed their collaboration not only as an aid but as a real necessity.

The third characteristic of the Sodatity was the spirit of apostolic zeal exercised by personal influence. The Sodality was to be a living mission, and every sodalist was to be a missionary. The Sodalities were not to seek only their own profit, but they were to be a militant band of chosen souls, each one with a commission to spread the spirit of Christianity by devotion to the Blessed Virgin.

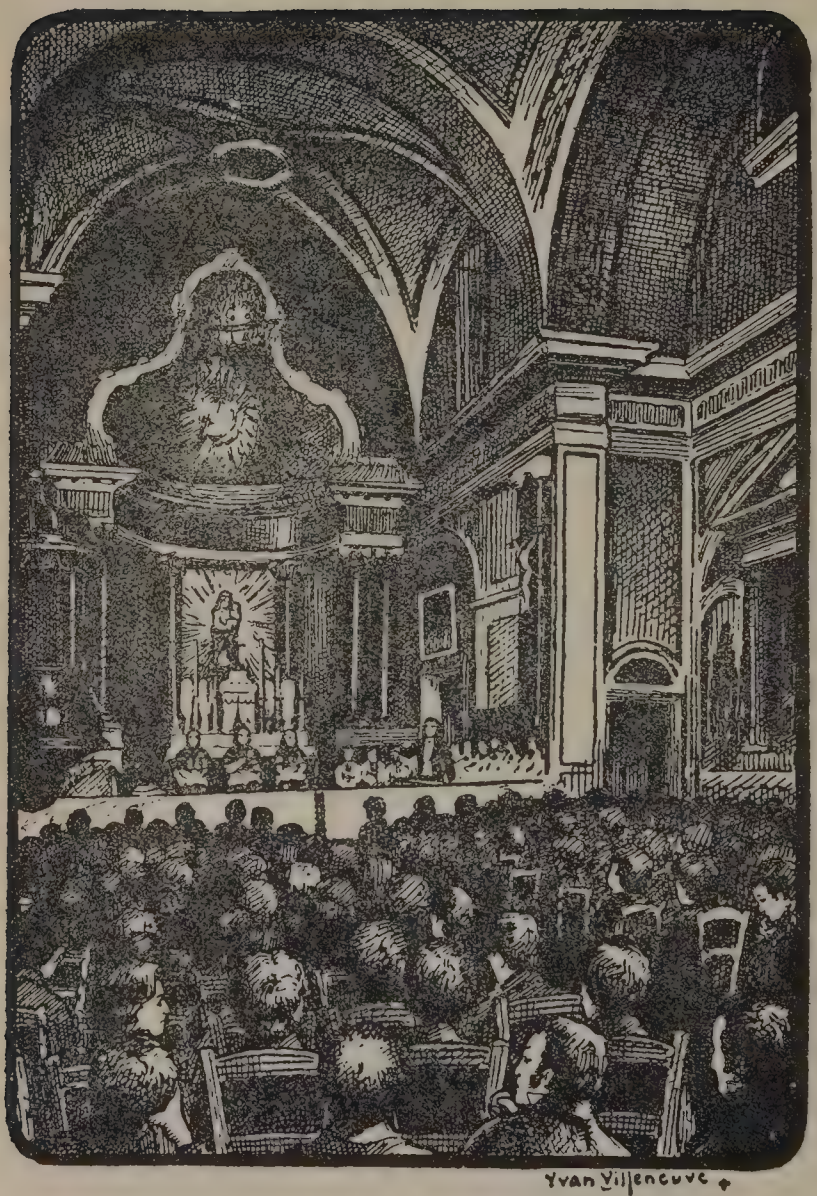
The new Archbishop of Bordeaux, the venerable Mgr. d'Aviau, looked with special favor upon the work of Father Chaminade. He was himself a priest of most apostolic spirit and was also especially devout to the Blessed Virgin. At the outbreak of the Revolution he had occupied the archiepiscopal see of Vienne in Dauphiny. The Concordat of 1802 transferred him to Bordeaux. He pleaded to remain in Vienne, but Napoleon threatened to re-nominate the notorious Constitutional bishop Dominic Lacombe, who had occupied the see of Bordeaux during the Revolutionary era. To prevent so unwelcome an issue Mgr. d'Aviau sacrificed his preference and accepted the archdiocese of Bordeaux. He came to his new see with the reputation of a saint, and his wide experience as well as his moderation of character especially fitted him for so important and critical a post.

The new archbishop had already heard of the zeal and devotedness of Father Chaminade during the years of persecution in Bordeaux. In one of the services at the Cathedral the prelate noticed the fervor and enthusiasm of the young men of the Sodality, and he took pleasure in showing his satisfaction to Father Chaminade. He also expressed the fear that Father Chaminade might eventually prefer to return to his own native diocese of Perigueux. But the see of Perigueux, united to that of Angoulême, had been given to Lacombe, and Father Chaminade did not hesitate between the former constitutional Bishop of the Dordogne and the venerable Mgr. d'Aviau. He declined several advantageous offers made by the archbishop and begged leave to devote himself entirely to his Sodality. The archbishop agreed, but insisted on nominating Father Chaminade as canon of the Cathedral of Bordeaux, an honor which he retained until his death.

Within three years the Sodality had outgrown its quarters, and the archbishop gave Father Chaminade the church of the Madeleine for the exclusive use of his various apostolates. This church was admirably adapted to its purpose both in arrangement and location. It had been the chapel of a private institution, and had never served as a parish church. It was in the very heart of the city, easily accessible fom all parts, and still removed from the noise of the great business streets of the neighborhood.

A new era of prosperity opened with this change of location. The Sodality came more before the public eye, and gave correspondingly more edification. The mass on Sunday was said at an early hour in order to allow the sodalists to attend the services in their own parish churches and teach the catechism classes. The Sunday night meetings were especially remarkable, for there the official business was transacted, and the real work of the Sodality could be seen.

These meetings were unique. Let us describe one of them. Night has set in; the Madeleine is all ablaze with lights. The Sodalists have filed in and filled the church. In the sanctuary the officials have their special seats, with the director and any of the clergy who belong to the Sodality. The prefect opens the



A Meeting of the Sodality in the Church of the Madeleine.

meeting with prayer; a hymn to the Holy Ghost is sung. The business of the Sodality is then attended to; reports are made by the various committees, whether of religious or social or charitable work; new plans and propositions are offered and discussed. Another song is sung; then a discourse is made by one of the sodalists, who has been previously commissioned to prepare the subject; discussions are again in order, the prefect acting as chairman and moderator. These discourses touched upon the questions of the day as well as upon the interests of the Sodality; they were always carefully prepared, and delivered by young men either of education or of particular training and experience in the subject discussed. Father Chaminade closed the proceedings with a short address or an exhortation. Night prayers were said and the Benediction of the Blessed Sacrament ended the meeting.

It would be endless to follow the work of the Sodality in all its ramifications. The far-reaching effect of its apostolate was really remarkable. Works of the most diverse kind had their origin and their encouragement in this blessed society. A few examples must suffice.

1. Seminary.—When Mgr. d'Aviau re-organized his diocesan seminary, the entire personnel, director, professors and students, came from the Sodality of Father Chaminade.

2. Christian Brothers.—The Brothers of the Christian Schools owe their very first novitiate in France after the Revolution to the Sodality. Two of the sodalists devoted themselves to the establishment of a free-school in Bordeaux. Father Chaminade undertook to direct them. He wrote to Toulouse for a copy of the rule of the Brothers, and trained the two young men in its observance. When the Christian Brothers returned to France in 1805 and established themselves at Lyons, Father Chaminade obtained the services of two of the religious for his little community in Bordeaux. He installed the novitiate in his own property at the Villa St. Lawrence. The archbishop appointed him ecclesiastical superior of the new establishment. His two sodalists were known in religion as Brother Elias and Brother Paulinus. The novitiate prospered from the very beginning and remained at the villa until 1811, when it was transferred to

Toulouse, which before the Revolution had been the seat of the provincial administration of the Brotherhood for the southwest.

The two sodalists in their new sphere of action did excellent service. Bro. Paulinus was made master of novices, but died soon after in 1813, at the age of forty-one. The Superior-General of that date, Bro. Gerbaud, declared that Bro. Paulinus was both capable and worthy of any position in the Society. Bro. Elias was named as one of the assistants of the Superior-General and died in 1847, at the age of 76. Both these Brothers preserved their love and veneration for Father Chaminade to the end of their lives.

3. The House of Mercy.—The first refuge of the Good-Shepherd, the Miséricorde, was founded by Father Chaminade with the help of Mademoiselle de Lamourous, one of the first and foremost of his sodalists of the young ladies' section. In fact, she was the favorite aid of Father Chaminade, and he had singled her out as the best and ablest associate in the great work he had planned for the institute which eventually became the Society of the Daughters of Mary—founded in 1816, a year before the Society of Mary.

Father Chaminade had made the acquaintance of Mlle. de Lamourous in Bordeaux during the Reign of Terror, and had frequently said mass secretly for congregations assembled in her house. During his exile in Spain he continued his spiritual direction by frequent correspondence. On his return to Bordeaux he counted on her co-operation for the success of the Young Ladies' Sodality, and he was not disappointed. But a pious and generous old lady of Bordeaux, interested herself in the establishment of the House of the Good Shepherd, and having attempted with little success to re-open it, came to Father Chaminade and asked him to give her Mlle. de Lamourous as her assistant. Father Chaminade was at first unwilling, but he promised to speak of the matter to Mademoiselle. This young lady was not only unwilling, she was disgusted even to think of the proposition. However she consented to visit the institution where about a dozen penitents had been gathered. No sooner was she in their company than all her repugnance vanished, and she felt a great interior

consolation. The penitents also felt attracted to her, even though they felt her firmness as well as her goodness. They knew well enough that they were not the most docile of company for their aged directress, but they also felt that Mademoiselle was the one to manage them, and they openly said as much. "There is one who can make us behave!" they remarked to one another.

But hardly had Mademoiselle left the house than the same feeling of repugnance came over her. She tried a second visit; it brought new consolation, but followed again by new disgust. She felt that she was called by God, and that her true mission in life lay where her happiness seemed to lie. She was wealthy and of noble birth, but she decided to devote her life to God. Abruptly she left her home, drove to the lodgings of Father Chaminade, and invited him to accompany her to the home of her penitents. In spite of her repugnance she entered resolutely—and there, in the doorway of the institution, she bid adieu to Father Chaminade—"J'y suis et j'y reste"—"Here I am, and here I stay," was all she said.

The success of this wonderful woman was remarkable. She quickly found associates from the ranks of the Young Ladies' Sodality and organized her followers into a society called the Daughters of Mercy, which has since been approved by Rome and controls several houses in the south of France. Father Chaminade had relinquished her aid at the very moment when he had counted most on it, but his generosity was rewarded by the sight of her unusual success. He was appointed the ecclesiastical superior of the House of Mercy from the very beginning in 1801, and continued to direct the institution until his death in 1850.

Mlle. de Lamourous died in 1836. All Bordeaux had revered her as a saint and respected her as a consummate administrator. Her life has been written twice, and the process of her beatification has been introduced at Rome.

4. The Orphanage.—The Orphanage of Bordeaux was reorganized by members of the Sodality.

5. Library.—The "Library of Good Books" was founded by Father Chaminade in the early years of the Sodality, and was for

a long time housed in the rooms of the Sodality of the Madeleine. It founded branches in various towns around Bordeaux, and is in a prosperous condition to this very day.

6. The Prison Society.—The Society for the Visiting of Prisoners had its origin in the committees appointed monthly by the Society.

7. The Bakers' Guild.—The Bakers' Guild was organized by the Sodality in 1802, and remained under the patronage of Father Chaminade for many years. The war with England advanced the price of flour, and the bakers found themselves sorely pressed on all sides. The city authorities interfered and tried to control the prices; the people complained of extortion, and the dealers had to protect their own interests at the same time. In such straits the master-bakers found the aid of the sodalities and the advice of Father Chaminade very opportune.

8. Various Works.—The Ladies of the Retreat, the Students' Society, and even the little "Circle" or club of the chimney sweeps of Bordeaux, were all direct results of the activities of the Sodality.

9. Vocations to the Priesthood and to Religious Life.—The Sodality was also a nursery for vocations to the priesthood and to the religious life. Several Bishops and Archbishops of France issued from the Sodality. The Venerable Mgr. Adolphe Dupuch, the Archbishop of Algiers, was in his Sodalist days in Bordeaux, the patron, the life and the inspiration of the Chimney-Sweeps' Circle. The various Sisterhoods of Bordeaux and of the entire south of France drew upon the Young Ladies' Sodality for many of their most useful and influential members.

10. Religious Institutes.—Finally, one of the ultimate intentions of Father Chaminade in founding his Sodality was the establishment of the two Institutes that were at once the glory and the crown of his activities—the Society of the Daughters of Mary and the Society of the Brothers of Mary.

The Sodality served, so to speak, as a reservoir which gathered the waters and held them in reserve to feed the many canals which branched out from it. The Madeleine became a sort of central power-house, from which radiated zeal and apostolic fervor

to all parts of the diocese. And yet, it was all done without ostentation, in the true spirit of the Church and of Christ. The all-pervading influence of Father Chaminade was felt rather than seen; he worked democratically and not autocratically; he set his associates to work with him, and inspired them with his own zeal as well as with his wise foresight.

In the midst of all his numerous activities, his one dominating idea was the regeneration of religion; for this regeneration apostles were needed—apostles of personal solicitation—and his Sodality was founded to nourish and train and furnish such apostles. It was not his own glory nor the glory of the Sodality that he sought. Indeed his Sodality was often weakened by the withdrawal of its best and most useful members to other fields of labor, but he saw in this only an increased usefulness, even though the ranks of his associates were depleted. "We are playing at the game 'who loses wins,'" he once remarked when he was reminded that a number of his most brilliant young men and women had gone to the Seminary or to the Convents. Suffice it that the work was done and well done, he was content and even anxious to be forgotten.

Indeed, so well had he withdrawn himself that history has well-nigh forgotten him. His accomplished works still remain in evidence, but their creator is lost in obscurity. Only men who have searched and meditated the history of those days can estimate the extent of Father Chaminade's influence, and even then only in part. Cardinal Andrieu said of him "Father Chaminade was the Vincent de Paul of Bordeaux at the opening of the nineteenth century." Cardinal Donnet, also of Bordeaux said: "Father Chaminade was an eminent and excellent priest. We do not know him sufficiently; we do not appreciate him; indeed we shall never know all that we owe him." Trace any work of piety, of charity, of education, in Bordeaux to its source, and there at the beginning of every one will be found the name of Father Chaminade.

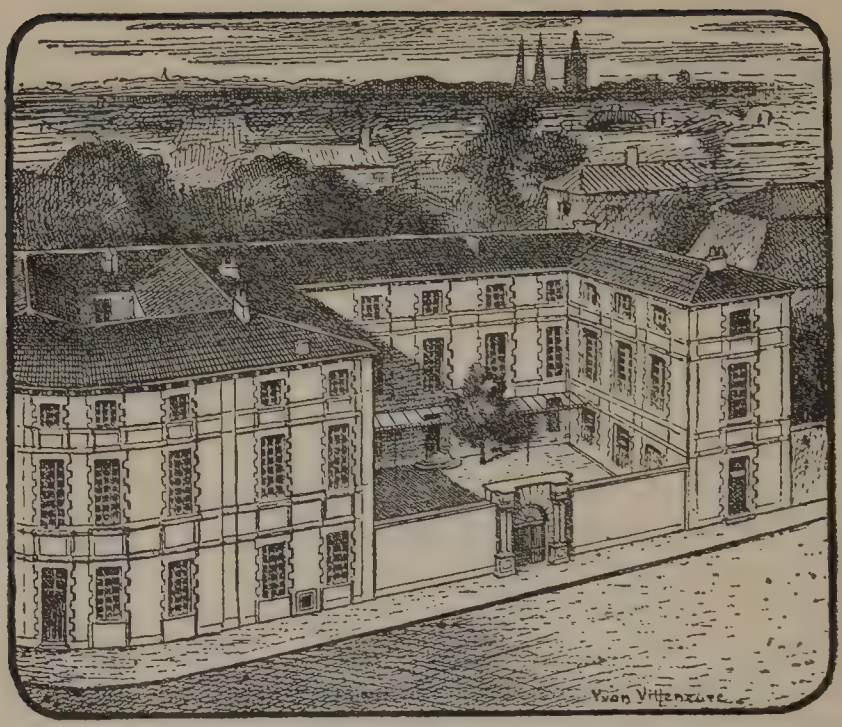
The recital of the numerous activities of the Sodality and its participation in so many pious and charitable enterprises prove that Father Chaminade, the founder and director, was a

many-sided man of intense application and all-embracing devotedness, but it also demonstrates that he accomplished all his good works through and by his Sodality. That was the lever by which he set so many enterprises in motion. His whole life was wrapped up in the care for his Sodality and all his hopes were centered in it. He was always at the service of the young men; they came and went with the most refreshing though wholesome freedom about the rooms of the Madeleine, and were always sure of a welcome and always sure of being invited into some further service.

What must have been the joy of Father Chaminade when, on the 2nd of February, 1826, he celebrated the twenty-fifth anniversary of the solemn consecration of his first twelve Sodalists. The feast was solemnized in the Madeleine. Before the high mass, Father Chaminade, in a voice filled with emotion, rehearsed the story of the humble origin of the Sodailty, and of the blessings obtained for it so abundantly by its Immaculate Patron. He then laid before the assembly a copy of the original act of consecration, and they pressed forward to sign it. At the offertory of the mass the prefect of the Sodality advanced to the foot of the altar, took up the act of consecration that had just been signed, read it in the name of all his associates, enclosed it in a silver heart which had been specially made for the occasion, and placed it in the hands of Father Chaminade, who blessed it and placed it in the arms of the statue of the Blessed Virgin which surmounted the high altar.

Now at last—and with what deep emotion it must have been!—he saw in the full bloom and beauty of living reality all the hopes that he had treasured in his heart since the day when he had knelt in the sanctuary of our Lady of the Pillar at Saragossa. The work of Mary was accomplished; the Sodality had prospered beyond expectation; it had spread and multiplied its branches—nay, much more than that—already for ten years it had seen blossom upon its stem two flowers that were at once its glory and its crown: the Institute of the Daughters of Mary and the Society of the Brothers of Mary. In his humility the pious Founder was astonished to think that he had been chosen to co-

operate in such works of benediction and predilection, and in the depths of his heart he repeated to himself what he had so often said to his spiritual children of the two Societies; "It is Mary who has accomplished all of this, and it is Mary who will continue to preserve and protect it."



St. Mary's Institute in the Rue du Mirail, Bordeaux.
The first school of the Brothers of Mary

VI

THE SOCIETY OF MARY

1817

The Establishment of the Society of Mary, the Crowning Work of Father Chaminade

THE Sodality of the Blessed Virgin at Bordeaux was the cradle of the Society of the Brothers of Mary. Within the ranks of the Sodality were a select company—souls of predilection who felt themselves called to a life of greater perfection. Little by little this chosen band gathered about their leader, and seconded him in all his undertakings. They became his "staff" as he loved to call them, his aids in the various depart-

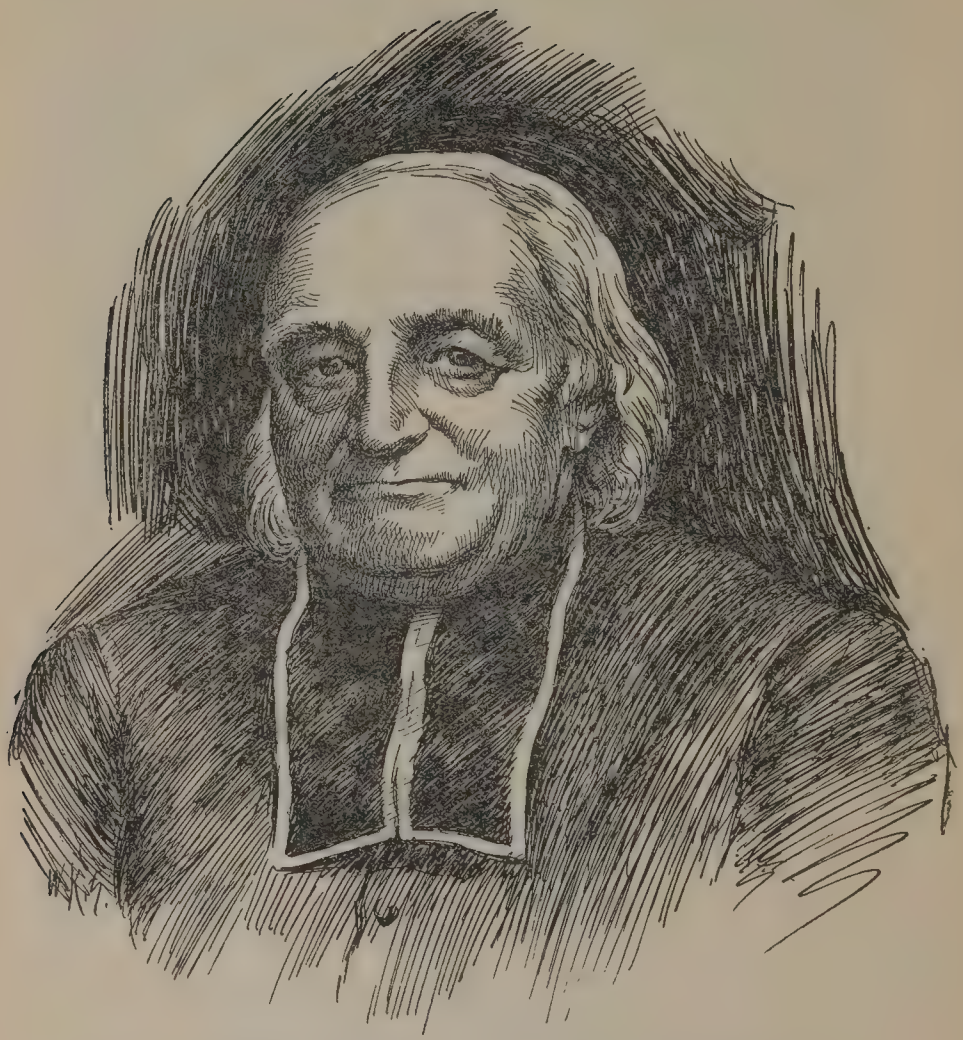
ments of the Sodality. He trained them in an especial manner, and intended them to perpetuate the various works of the Sodality. They lived the life of religious although they were not separated from the cares and occupations of the world by any inclosure or limitations. They vowed obedience to their director, and were only waiting for a favorable time to complete their sacrifice by the vows of poverty and chastity.

Father Chaminade had planned to perpetuate the Sodality through its staff. "To direct a Sodality" he said, "we need some one who will never die,"—and this immortal being could be no other than a religious society which would contain within itself the principles of vitality and of perpetuity. This was to be the Society of Mary.

The most brilliant, energetic and influential member of the Staff of 1817 was a young man of twenty-two, John Lalanne. He was born in Bordeaux, in 1795, and had entered the Sodality at the age of twelve, but his extraordinary mental powers made him far more responsible than such an age would indicate. After completing his classical studies, he took up a course of medicine, and at the age of seventeen won a nomination to the medical staff of the General Hospital at Bordeaux. Later he went to Paris with the intention of completing his studies in medicine, but feeling an attraction to the priesthood; he attended a private college, which in a few years became the College Stanislas and was incorporated as a part of the University of France. Forty years later, by a singular train of events, he was called to take charge of the same College Stanislas, where he remained fifteen years, from 1853 to 1870, and raised the institution to the height of prosperity, making it one of the foremost Colleges in France.

After a few months in Paris he renounced his intention of perfecting himself in the medical profession, and devoted himself entirely to theology. After his return to Bordeaux he was in doubt whether to join the secular clergy or to enter some religious order. In this state of mind he resumed his activities in the Sodality, became a member of the staff, and was soon the favorite disciple of Father Chaminade.

On the first day of May, 1817, he called upon Father Chaminade with a most important message. He had come to a resolu-



REV. JOHN BAPTIST LALANNE

The first and favorite disciple of Father Chaminade
in the Society of Mary.

Born at Bordeaux 1795—1879 Died at Besançon

(In 1860 as Director of Stanislas College, Paris)

tion in the matter of his vocation: he had determined to offer himself entirely and unreservedly and at once, to his beloved spiritual director to be used in the realization of the pious designs of the Sodality. Father Lalanne has himself left us an account of this momentous interview:—

"When I had finished my little recital Father Chaminade was in tears of joy, and he exclaimed: 'Thank God! This is just what I expected long ago. God has made His Holy will known to me. The time has come at last to put into execution a plan which I have been revolving in my mind for twenty years; a plan that God Himself has revealed to me!"

At the close of this interview, which marked a memorable date in the history of the Society of Mary, John Lalanne, and also Father Chaminade, spoke to several other members of the staff. Divine grace was evidently at work. Arrangements and final dispositions were made during the summer, and on Thursday the 2nd of October, 1817, the feast of the Holy Guardian Angels, at the closing of a week's preparatory retreat, seven of the young men of the staff declared formally and publicly to their director that they placed themselves entirely at his disposal, chose him as their religious superior, and at the same time begged for the privilege of sealing their promise by the three vows of religion.

This was the origin of the Society of Mary. The seven founders represented the various classes of society. Two were preparing for Holy Orders; one was a College professor; two were business men, and two were coopers by trade. Thus from the very beginning the Society of Mary embodied in itself both priests and Brothers, men of special education and men of less culture—all destined to combine into one force for the regeneration of Catholicity and the glory of Mary.

They continued their novitiate by a more intense and personal training in community life under the special supervision of Father Chaminade, and on the eleventh of December of the same year they made their profession of the religious vows at the Madeleine in the hands of Father Chaminade. A few days later the seven Brothers of Mary were received by the Archbishop of Bordeaux and the Society was formally recognized.

Mgr. d'Aviau, Archbishop of Bordeaux, in the Chapel of the Villa St. Lawrence blesses the first seven members of the Society of Mary.

The religious education of youth was at that period the most pressing need in Bordeaux, and Father Chaminade determined to turn the activities of the new Brothers to this work. A boarding and day-school was at once opened, and the success was immediate. Within two years the Brothers of Mary were known in Bordeaux as the managers and teachers of one of the most efficient schools in the city.

Two years later, in 1820, a colony of three Brothers took charge of a free-school in Agen, a town about eighty miles southeast of Bordeaux. The success was phenomenal. Even the most bitter Jacobin prejudices were overcome. People beheld the strange spectacle of wealthy parents begging the parish-priest for "certificates of poverty" in order that their children might be admitted to the free-school taught by the Brothers. The good old parish-priest gave the certificates cheerfully and with a good conscience, to every one who applied. "I recognize two kinds of poverty," he said, "temporal and spiritual, and there are very few parents that do not suffer from one or the other."

Villeneuve-sur-Lot, near Agen was the scene of the third foundation—a boarding and day-school for secondary education. The college prospered remarkably and continuously for eighty-five years, down to the suppression of religious orders in France in 1903. In the cemetery of the little town may be seen the beautiful mortuary chapel erected to the Brothers who died there in service. It is dedicated:—

"To the Brothers of Mary
From Three Grateful Generations."

Father Chaminade wanted his Society of Mary to be a religious order with all the fervor of the early days of monasticism. Its members were to assume without any mitigation the serious obligations of the three vows of poverty, chastity and obedience. But if the essence of the ancient religious life was all preserved, the external forms were different. Father Chaminade was singularly indifferent as to form as long as the essence was conserved. He was so intent upon the substance—and the spirit—that the form became quite a minor matter in his estimation.

In fact, Father Chaminade was a man of views rather than of traditions; he had no over-powering respect for precedent,

and it was amusingly said of him that in the organization of the Sodality and of the Society of Mary he believed more in *making* precedents than in *following* them. His Brothers were to adapt the means of apostolate to the needs of the age as well as to the spirit of the times. Some of the traditional external forms were attenuated almost to the vanishing point. The Brothers were to call no attention to themselves even in costume. They were to have no distinctive dress except uniformity among themselves, and differing in no wise from the garb of worthy and respectable seculars. If by dint of time and shifting of modes, the costume has now become distinctive, it also remains unconventional.

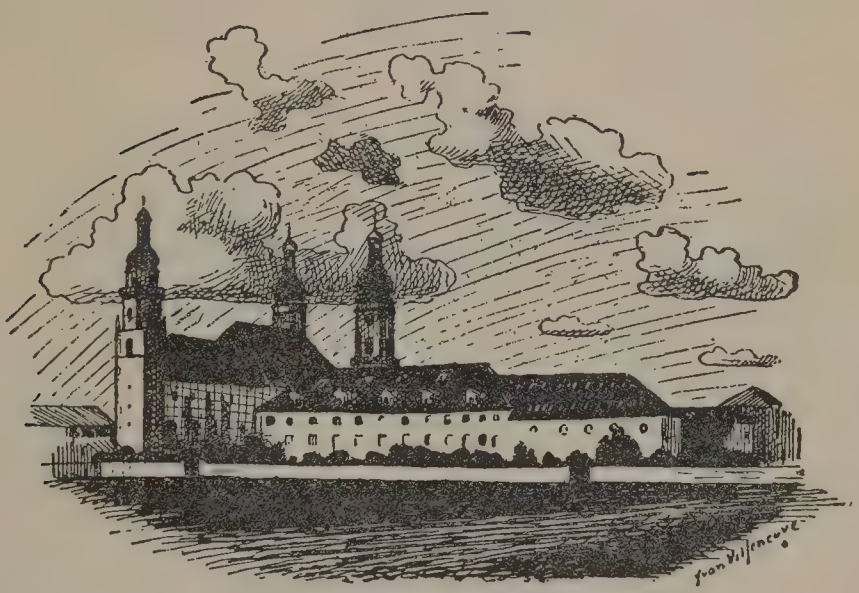
For the very reason that the Society lowered some of the barriers that separated monastic life from the world, it was to be all the more assiduous in training its members to a truly deep and intense life. This intense interior religious spirit was to be the characteristic trait of the Brothers of Mary. A Benedictine abbot to whom the Rule of the Society was submitted, declared it to be one of the most binding and circumscribed manners of life he had ever read.

The union of priests and Brothers in the same society seemed a bold innovation, yet the practice was not without the sanction of the earlier religious orders. Even the court of Rome took exception to the arrangement, and ordered certain modifications, but the practical application of the policy of "fusion without confusion," wisely outlined by the Founder, was able to show most happy results impossible by any other system. Later on, in 1867, the Court of Rome commissioned the Archbishop of Besançon, Cardinal Mathieu, to make a thorough investigation of the matter by visiting every house and questioning every member in private conference. He made an exhaustive and careful inquiry and reported most favorably upon the system. The Court of Rome withdrew its objections and formally approved the Society as constituted, a union of priests and Brothers. Thus after fifty years of trial the idea of the founder triumphed.

The clerical element was not to form a separate corporation, but was to be fused into the complete organism. The Society was not to be an association of priests having the Brothers as aids for certain services, nor was it on the other hand to be an associa-

tion of Brothers having among them a few priests for those ministrations which require the sacerdotal office. The two elements, clerical and lay, were to be intimately united into one corporate body.

In many particulars the usages of that select company called the Staff of the Sodality were transplanted into the new Society of Mary which was the outgrowth of the Sodality. The



Ebersmunster, the Central house of the Society of Mary in Alsace.

vow of zeal taken by the staff was transmuted into the fourth vow of stability, which comprehended both the pledge of perseverance in the Society and the honor of a complete and permanent consecration to the Blessed Virgin Mary. The gold ring which the professed religious wear on the right hand was to be the symbol of this alliance and a constant reminder of this engagement.

The novitiate of the Society was established in the Villa St. Lawrence, and later transferred to a larger establishment, also on the outskirts of Bordeaux. Calls for Brothers came from all parts of France, and even from foreign countries. The most important establishments outside of Bordeaux were at St. Remy in

the eastern part of France, and at Ebersmunster in Alsace. St. Remy was a large abandoned chateau, but well preserved, and Ebersmunster was a large Benedictine abbey which a friend of the Society of Mary purchased and presented to Father Chaminnade. Both these establishments, each a domain in itself, soon became central houses of new provinces, with Novitiate and Normal school. Before the death of the founder, in 1850, the Society of Mary numbered four provinces, sixty establishments and nearly five hundred members in France, Switzerland, and America.

Father Chaminade governed the Society until 1841, when in his eightieth year, he resigned the generalate and lived in retirement in the little community of the administration at the Madeleine in Bordeaux. He died the death of a saint on the 22nd of January, 1850, in the eighty-ninth year of his age, and in the thirty-third of the Society of Mary.

His funeral was held in the church of the Madeleine, where he had worked for fifty years in the interests of his Sodality and of all its affiliated labors. The body was then brought to the Cathedral of St. Andrew, where the Office of The Dead was sung and a solemn service held according to the ritual prescribed for the burial of Canons. The attendance was very large. The various pious and charitable associations of Bordeaux, and the different religious orders, all of which owed so much to the zeal and activity of Father Chaminade, were especially well represented in the assembly of mourners.

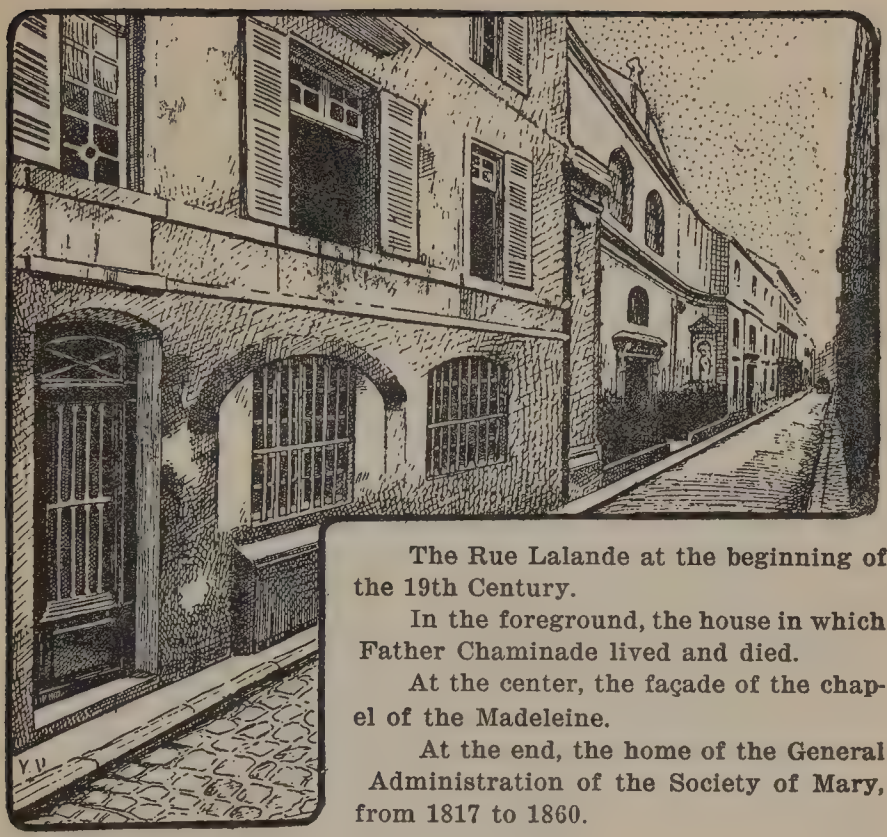
His body rests in the Carthusian cemetery at Bordeaux. A majestic monument, crowned by a statue of the Immaculate Mother, marks his grave. Soon the people of Bordeaux began to visit the tomb. How it came about, no one can tell, but great numbers of pious people found their way to the grave. They brought flowers, they knelt in prayer, they hung ex-votos about the tomb and upon the railing enclosing the monument. Again and again these thank-offerings and ex-votos have been swept away—by reverent hands indeed, but guided by wise heads who would not dare to anticipate the verdict of the Church. However, it is all of no avail. Even to this very day the pilgrims still come, the ex-votos still re-appear, and the strangest circumstance

TOMB OF FATHER CHAMINADE
in the Carthusian Cemetery, Bordeaux, France

about all is that a great many of those who come to pray at the tomb know nothing of the life and labors of him whose intercession they invoke—and also whose intercession they thank. "A saint lies buried there," is all they have to say.

May God hasten the day when the spiritual children of this wonderful man may be authorized to proclaim to the world what each one of them has already conceived and cherished in his heart, and that when they rise up to bless his memory, they may indeed call their holy Founder Blessed.

The Tomb, showing the Ex-Votos.



The Rue Lalande at the beginning of the 19th Century.

In the foreground, the house in which Father Chaminade lived and died.

At the center, the façade of the chapel of the Madeleine.

At the end, the home of the General Administration of the Society of Mary, from 1817 to 1860.

VII

The Character and Virtues of Father Chaminade

IT is written that "the just man shall be in everlasting remembrance"(Ps. cxi. 1). The fragrance of his virtues and the brilliant example of his holy life continue long after his death, for the glory of God, of Whom he was the faithful servant, and for the further sanctification of souls, to whose salvation he had devoted his entire being.

The life and work of Father Chaminade are of course better known in his native country, but on the occasion of the centenary of the foundation of the Society of Mary, it would seem fitting

to call the attention of the Catholics of the United States to his merits and achievements. Ever since the introduction of the Society of Mary in the United States in 1849, only a few months before the death of the Founder, the Brothers of Mary have devoted their energies to the care and education of youth, and there are thousands of men in all parts of this country who have received their education in the schools of the disciples of Father Chaminade.

A complete record of his life and work would fill several volumes. We stand amazed at the prodigious activity of this priest who spent sixty-five years in the ministry, and who was able to declare that he "never passed a day, not even a single hour in anything that did not relate directly to the glory of God and the welfare of souls." But he also prayed to be humble and forgotten—and his prayers were heard indeed. Now that we feel that his humility has been exalted in heaven, we also believe that his memory should be revived and blessed here upon earth.

It is particularly tempting—and also particularly dangerous, to analyze the life of a man, and then attempt to resume it in one phrase, or even in a single word. Zeal, as a term, would epitomize the life of St. Paul; love of poverty, the life of St. Francis of Assissi; charity, the life of St. Vincent of Paul; penance, the lives of many saints; but the history of their lives is not well signified by only one such word. However, we may attempt to epitomize the life and character of Father Chaminade in the one single word of—Faith.

Those who lived closest to him were first and most impressed by his remarkable spirit of faith. To those who were further away, he appeared rather as a man of action. He was both. He was a man of faith and of good works, but the deeds were the outcome of his intense faith. And this is in fact a description of a true priest. Father Chaminde was first and foremost a priest, an ambassador who represented Christ on earth, and who stood as a minister between God and men—with faith looking to God and good works done for men through faith in God.

Father Chaminade was a man of the deepest convictions. In all his dealings with God and with men, faith was the dominant factor. By faith he saw all things, weighed all questions and

took his decisions. He had no human respect. Like Jesus, his Divine Model, he feared no man and regarded not the persons of men. To his keen vision of faith, men were only so many souls to be saved. He looked through the earthly envelope of man as with the X-rays, and saw the spiritual; all the rest was to him merely accidental, if not actually vain and contemptible. It was not easy to arrest the attention of Father Chaminade on things unspiritual. He was interested in external things only in so far as they related in some way to the saving of souls. He did remarkable work, and a great deal of the most absorbing kind, and he did it well, but it was not done for men. Let men take it or leave it—it was done for God.

His life was cast in turbulent times France was in the midst of a political and social upheaval. Father Chaminade was twenty-eight years old when the Revolution broke out. Change followed change with disconcerting and bewildering rapidity. And yet, in the tenor of his life and manners we find no variation. His faith in God led him to take things as they came and make the best of them. He made no attempt to change the course of political events; he stood out bravely for the Church and her rights, and suffered for her cause, but he was ready to adjust himself to any change and draw the most good from it. He accepted exile only when it was forced upon him; he had remained in France as long as he could, and he hastened back as soon as possible.

In all the vicissitudes of French politics, it is hard to divine the political affiliations of Father Chaminade. King, assembly, directory, consul, emperor and king again, all passed by in cycle, and left him uncommitted. He had opinions, indeed, but he did not intrude or parade them; he left them on deposit with his faith in God. His private opinions were subsidary to the duties of his priesthood. He never committed himself as a royalist, nor as an imperialist. He was a humanist; he stood for man. He was like his friend of later years, an old Brother of La Vendée, whom he used to tease about his ultra-royal proclivities by pleasantly belittling the aspirants of the various royal families—and they all had their weak points. Driven from one kingly pretender to another, the good old Brother would finally take refuge in declaring

himself for the "kingdom of heaven." Such was also the complexion of Father Chaminade's politics; he believed in the right of man to the kingdom of heaven. His views were of faith in the world to come. His policy was:—"Seek ye first the kingdom of God"—that was a position advanced and progressive enough for him.

From the spirit of faith to the spirit of prayer is a most obvious step in discussing the habits and character of Father Chaminade. Even his favorite prayers were acts of faith. The Credo was his ordinary subject of meditation, and he gave whole conferences, indeed, whole retreats on the subject of faith and the prayer of faith. He was especially proficient in mental prayer, which he used to call the prayer of faith. He composed a small treatise on the subject; he was also unwearied in teaching the method of the exercise, but he was still more careful in gaining men to practice it. "There are many methods of mental prayer," he used to say, "but there are few men of prayer."

His education had been of the best, in preparation for his position in life, but once he had come to recognize the peculiar nature of his vocation, then his study, his reading, his meditation, became almost wholly religious. Whatever he read or studied, was destined to be used in his ministry of souls. Let other men apply their time and their talents to the betterment of the material world,—for him, it was all the spiritual and only the spiritual. He had a wonderful capacity for work. It is related of St. Alphonsus of Ligouri that he had made a vow never to lose a moment of time. If Father Chaminade never registered such a vow, he has left us abundant testimony that he could have easily kept it.

It was this spirit of prayer that preserved his remarkable serenity of soul and equipoise of mind in the midst of the most trying circumstances. Sickness, poverty, persecution, exile—and even that supreme trial of the soul: contradiction and opposition by the closest friends—all were his portion at one time or another, but he never complained. No one ever saw him angry, and still he was not naturally of a mild temperament. The very slowness of his speech—a triumph for any irascible native of Perigord—

the very deliberation in his movements, proclaimed the mastery which he had attained over himself.

This moderation was observed even in his spiritual life, and in his relations with God. There was enthusiasm without exaltation. He did not give himself to illuminative ways, or seek to walk in extraordinary paths. His piety and his devotions were based on theological reasons; they were the result of conviction rather than of sentiment. He had cultivated that plain common sense which, as far as it is given to any man, tries to see things as they are, and to do things as they ought to be done. His faith was of the same practical kind; it was complemented by his own efforts. Once, in upbraiding the promoter of a rash enterprise he wrote: "You speak rather loudly and grandly about the faith and the confidence that work miracles, but allow me to whisper very softly 'Yes, they do work miracles, but only after we have employed the means which faith inspires and which our good sense advises.'"

All deliberative and slow that Father Chaminade was when deliberation was the word, he was no less a man of action when action was in order. He was of an all-calculating prudence in the plan, but he was bold and determined almost to audacity, when he had once resolved upon execution. His friends used to complain of his pottering and long planning before undertaking; there was hesitation and wavering in details. This was true, and we may ascribe it to a certain subtlety of analysis which led him to accentuate too strongly the difficulties and objections in an undertaking, as well as from a fear, inspired by his humility, of falling into absolutism and over-assertion of authority.

But his friends were often surprised at his intrepidity when once he had determined his plan. For him to undertake an enterprise it sufficed him to be convinced that it was the will of God. Then his prudence changed to boldness. It was no longer hampered by any of those human calculations which stop and stickle and fear to undertake except after every possible assurance of success. If God willed it, then he went ahead; he did all that he could to co-operate, but he left it to God to give the guarantee of success.

In founding the House of Mercy in company with Mlle. de

Lamourous, he was unflinching in the face of discouragement and even ridicule. He advised her to buy a Convent that had been set up for sale by the government. The price was staggering; there were no visible means of paying, but he trusted in God and pledged his name for the whole amount. Assistance came just in time. "This morning," he wrote to a friend while in that predicament, "I did not know where to look for the means to pay the daily expenses of the establishment; this evening I am able to redeem my guarantee of 80,000 francs."

In 1823, some years after the founding of the Society of Mary, he was involved in unexpected financial difficulties through the purchase of the chateau and domain of Saint-Remy in the eastern part of France. He boldly faced the difficulties:—"We have undertaken the work; let us continue; I have never yet abandoned an enterprise once started, and I do not intend to begin now at my advanced age," and, in fact, Saint-Remy became one of the most prosperous houses in the Society.

Of his devotion to the young, we have already seen the evidences in his Sodality. All his life was spent among youth, and he understood them thoroughly. For him, the young were the hope of the Church, and no zeal or sacrifice was too great to gain them to virtue. He pledged his most cherished enterprise, the Society of Mary, to the work of educating youth, and the chapters in the Constitution of the Society, on Education and Instruction, are master-pieces of practical Christian pedagogy. Every year, before the opening of the schools in September, it is a custom in the Society of Mary to read and ponder these two chapters in the weekly conferences during the space of a month.

But to his practical mind, youth was only an embryo; much remained to be done because much was yet to be encountered. He had no sympathy with that system which attempts to measure youthly virtue and strength in the absolute. It is refreshing to read in one of his letters to a superior, upon the admission of candidates:—"Do not reckon so much upon the virtues they have acquired, for there is often not much of substance in these youthful accomplishments; look rather into the condition of the machine, as I might say; examine the state of the springs and bearings; they are the vital things from which results may be ex-

pected once the proper motive-power has been installed. Have more respect for the capabilities of youth, and their proper orientation, and do not judge too much by their past performances."

If Father Chaminade had an attraction for youth, the young also, on their side, felt a peculiar attraction for him. At the College of Mussidan, he was their favorite master. In his Sodality at Bordeaux, he was their ideal. His very appearance was captivating. "He fascinates all who meet him," wrote one of his disciples in the first years of the Sodality, "and the charm of his manner is all so candid and so free from any tinge of condescension, that every one falls almost unconsciously under its spell."

Even when the burden of years had broken his bodily strength, and sickness bent his stately form, and cares had traced their lines upon his features, he was yet a most distinguished-looking man. His high forehead, the long and flowing locks of silvery hair which looked like a halo around his venerable countenance, inspired respect, while his soft and gentle eyes, his finely-chiselled features, always peaceful and benevolent, commanded the attention of every one. "His was a beautiful old age," wrote one of his later disciples; "he was one of the most distinguished-looking men that I ever saw, and at the time I knew him he was over eighty years old."

No wonder that the Brothers of a later generation loved to hear of him from those who had seen and known him. Only during the past ten years have the last of those favored ones gone to their own eternal rest. Their acquaintance with the venerated Founder was a life-long privilege for themselves, and for the younger Brothers it was a never-failing theme of interest. Those veterans used to speak with a sort of superior air, as if they had enjoyed exceptional advantages—as indeed they had—much as the disciples of Saint John the Evangelist in his later days, who were wont to glory in being taught by one "who had walked with the Lord."

The manners of Father Chaminade were touched with a distinction of the old school; his exquisite politeness and his affable greeting attracted every one. "He kept his room almost too much," said Father Lalanne, his favorite disciple, "and was always occupied in labors of zeal." This accessibility and devoted-

ness created for him a new apostolate,—the rôle of counsellor to the youth of Bordeaux. His abundant experience and his rare wisdom were at the service of every one who called. He never showed impatience if a caller interrupted him even in his busiest moments; he would devote himself entirely to his visitor as if that were his only business in the world.

It was chiefly in the confessional and in private interviews that he came into contact with souls. His work was of a more direct and intimate nature, and his spiritual conquests were individual rather than collective. His influence in Bordeaux was both wide and deep, but not being exercised in public, it was not striking; even the best-informed men of the city knew and felt much more of this influence than they ever saw.

In the apostolate of preaching, Father Chaminade was faithful and prolific. Sermons, addresses, instructions and conferences, in the Madeleine or in the religious communities of the city, were every-day employments for him. He was too busy a man to compose his sermons in full; he wrote enough to set himself on his track, and merely sketched the rest. He had none of those graces of manner or of style which attract and captivate men. No one ever accused him of being an orator, and yet in discussing the merits of his priests as preachers, Mgr. d'Aviau, the Archbishop of Bordeaux, ranked Father Chaminade as the best in the archdiocese. This verdict must have been on the score of final effectiveness rather than of immediate impression.

The eloquence of Father Chaminade was from the heart rather than from the head. He made no attempt to please by the graces of rhetoric; his gestures were few and constrained; his delivery was slow and hesitating, and his accent had a tinge of the burr of his native Perigord. But, for all that, there was real power in his discourses. This power lay rather in his grave and recollected air and his tone of conviction, than in any art or mannerism. He spoke in order to convince and convert, not to please. Father Chaminade's strongest point in eloquence was himself, his forceful personality. When he preached, it was virtue preaching duty. A man is skilled in persuading when he believes what he says, and he is strong in converting when he is practices what he preaches.

In his old age, Father Chaminade spent much of his time before the Blessed Sacrament in the Chapel of the Madeleine.

To the apostolate of preaching, Father Chaminade added another, no less fruitful and laborious—the apostolate of correspondence. His incessant but organized and quiet activity, enabled him to grapple with an enormously increasing correspondence. It is hard to understand how so many letters, nearly all written in the midst of work and pre-occupation, could be so perfectly in accordance with the character and needs of his correspondents. Most of his correspondence was in the work of directing souls, an art in which he was past master.

Besides devoting himself to his sodalists, most of whom came to him for confession and spiritual direction, Father Chaminade was also confessor and spiritual director of a large number of priests and laymen. His learning, his exalted virtue, his inexhaustible charity and his intimate knowledge of the human heart made him the chosen counsellor and guide of thousands.

He was especially expert in the science of the religious state. He had early developed an interest in asceticism, and he applied himself to the study all his life. His early environment and influences had been religious. Two of his elder brothers had joined religious orders. John, the eldest, had become a Jesuit; Blaise, the second son, a Franciscan of the Recollect branch, and we have seen that Louis and himself had joined the diocesan priests of the Mission, who lived a fervent life in community. From his brother John, he received his religious training, and it was under his guidance that, at the age of fourteen he had taken the vows of poverty, chastity and obedience. Before the Revolution he had made an application to enter a religious order, but the laxity of the house discouraged him, and he had determined to await a more opportune time.

At Saragossa he had heard the voice of God calling him to labor not only at the re-establishment of the Catholic faith in France, but also at the restoration of the religious life, and the principal work of his life was to be the institution of the Society of Mary. Faithful to the divine call he prepared himself by a careful study of the different forms of religious life from the earliest times down to his own days; he visited the monasteries of all the religious orders in and around Saragossa, where nearly all the old orders were represented; and he gathered books upon the

subject to such an extent that he could boast of one of the most complete collections of monastic rules in France. His competence in this matter was early recognized, and there was hardly a religious order founded or restored in Bordeaux or the surrounding country that did not count him as a patron and adviser.

In collaboration with Mlle. de Lamourous, he founded the Daughters of Mercy to take charge of the House of Mercy in Bordeaux. In 1816, in collaboration with Mlle. de Trenquelléon he founded the Institute of the Daughters of Mary, which prospered in France and Corsica until the suppression of the religious orders in France in 1903. The mother-house is now in Nivelles, Belgium. The Sisters devote themselves to the education of girls.

To call attention to Father Chaminade's devotion to the Blessed Virgin after what we have said of his Sodality and the Society of Mary, would be like calling attention to the brilliancy of the sun, the fragrance of the rose or the beauty of the lily. To him, Mary was a Mother and Queen and Model and Patron and Intercessor, and everything that was dear or precious or desirable. His life and his labors were dedicated to her, and the two most cherished interests of his life—the Sodality and the Society of Mary, were hers. Our Lady of the Pillar was his special favorite for the fifty years of his life after his return from Saragossa. Every word, every thought, every action of his life was directed to the honor and glory of the Mother of God. He pledged his sodalists to defend the dogma of the Immaculate Conception fifty years before it was defined, and in that most loving of prayers, the Act of Consecration to the Blessed Virgin, read by his sodalists at their reception, and still recited every morning by every Brother of Mary, we have a master-piece of tender piety united to lively faith and robust Christianity—all enlisted in the service of Mary:—"Glorious Queen of heaven and earth! prostrate at the foot of thy throne where respect and love have enchained our hearts, we offer thee our homage of devotion and praise, we consecrate ourselves to thy service, and with transports of joy embrace a state of life where everything is done under thy protection and every one engages himself to praise thee, to serve thee, to publish thy greatness and to defend thy Immacu-

late Conception. Would that by our zeal for the honor of thy worship and the interests of thy glory, we were able to make amends to thee for all the attempts of heresy, the outrages of incredulity and the indifference and neglect of the generality of mankind. O Mother of our Redeemer! dispenser of all graces, extend the empire of religion in the souls of men, banish error, preserve and increase the Faith in this country, protect innocence, preserve it from the dangers of the world and the allurements of sin. O dearest Mother! sensible of our necessities and favorable to our desires, obtain for us the charity which animates the just, the virtues which sanctify and the glory which crowns them."

Verily, if all the traditions and all the remembrances of Father Chaminade were to be lost to his disciples, this Act of Consecration, engraven in their minds by frequent repetition, and dear to their hearts because it is the prayer of their Founder, would be sufficient to remind them of their dedication to the Blessed Mother of God, and to demonstrate to them that Father Chaminade was truly a man of God and a servant of Mary.

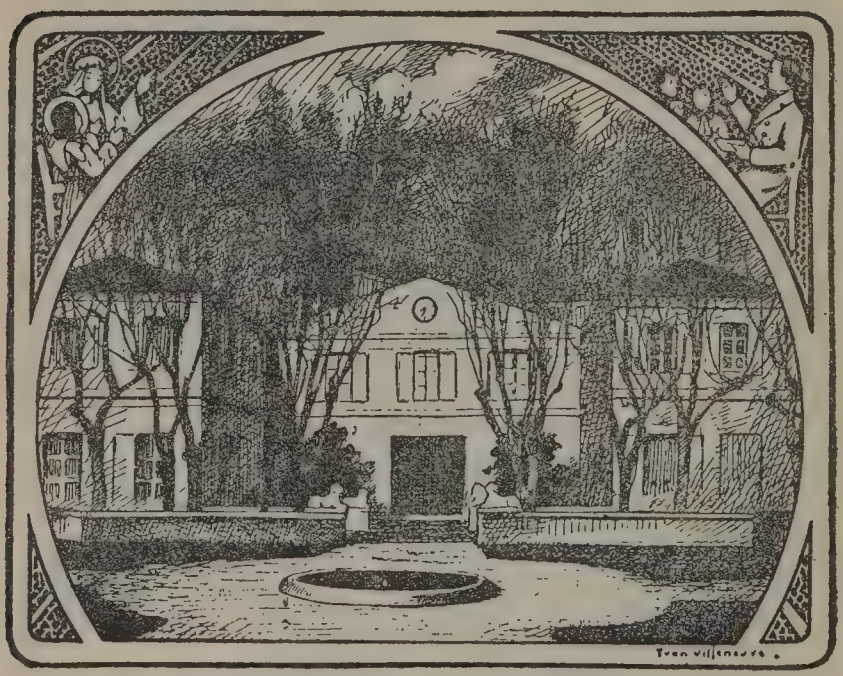
There is a touching memorial of the revered Founder in the garden of the Novitiate of Saint Anne near Bordeaux. In his declining years, Father Chaminade loved to visit the Novitiate, and in his walks through the property he always found his way to the statue of the Blessed Virgin erected at the end of a beautiful avenue of linden-trees. There the venerable old man, bending his tottering head before the image of Mary and reaching out his trembling hands to place them on the foot of the Virgin resting on the head of the serpent, used to press them with a gesture of mingled triumph and contempt, and say:—"Ah! Satan, she crushed your head, and she will triumph over you forever!"

This exclamation, bursting spontaneous from an overflowing heart, is surely the word that best expresses the inmost secrets of his mind, that reveals the head-spring of his inner life, the end and aim of all his zealous labors, the inspiration of all his enterprises, and the centre point of all his many experiences, his consolation in life, his hope and triumph in death.....it was Mary, the Immaculate Virgin, the Mother of God!

A famous writer has truly said:—"Every great human institution is the lengthened shadow of some great man." In like

Father Chaminade at the Statue of the Blessed Virgin,
In the Novitiate of Saint Anne.

manner we can say that every religious institute is the incorporated extension of some holy man. The Society of Mary is the legacy that Father Chaminade left to the world; it is the organized extension, the incorporated syndicate of his zeal for the education of youth and for the spread of devotion to Mary. Father Chaminade devoted all his life to the service of Mary; and it is fitting that his name should live and be passed on to future generations through the institute which he founded in her name and for her glory.

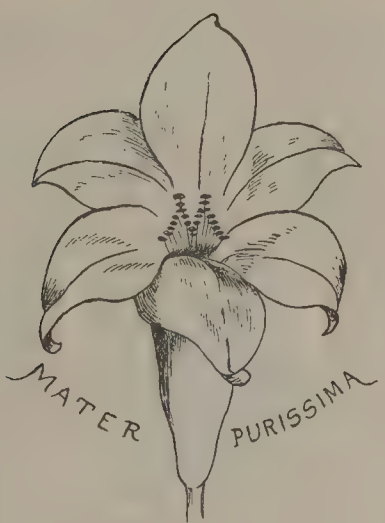


The Novitiate of Saint Anne, near Bordeaux.

In this centenary of the foundation of the Society of Mary, it is very proper that we should call attention to the life and labors of this man of God. His spirit still lives in his Society, his labors are extended by his devoted spiritual children, the Brothers of Mary, but in the Catholic world at large he has not been sufficiently known or his work sufficiently appreciated. If we were not convinced that he prayed for oblivion, we should almost suppose

that a conspiracy of silence had been formed to obliterate his memory. But the eclipse of half a century has dissolved into a jubilee; his name has emerged from its obscurity and is now in the ascendant; the process of his beatification has been introduced at Rome, and the hundred years of service that the Society of Mary has rendered to the Church under the inspiration of his teaching, and—we firmly believe—with the aid of his intercession in heaven, are a proof that the venerated Founder was in life a man of God, and is in death a servant of God and a child of Mary, raised to his reward in heaven, and, we fervently hope and pray, soon to be praised and invoked by his children and admirers on earth.

May God and His Blessed Mother hasten the day!



The Apostolate of Father Chaminade.

EPILOGUE

AN INVITATION

From the history of the life of Father Chaminade and from the study of his character and virtues, we have seen that all his enterprises were pre-eminently works conceived in a spirit of faith, undertaken and continued in abounding hope, completed and again renewed in apostolic charity and self-sacrifice. God was their only inspiration and His glory was their only end and aim.

These many enterprises seemed to rise out of nothing. The material resources were slender, but the resources of faith and hope were superabundant, and the resources of devotedness were almost heroic. Some of his undertakings were sketched on plans that were new and bold in many respects. They met with more than their usual share of difficulties and contradictions, but they grew and expanded steadily, so that, even before the death of the venerated Founder in 1850, his Institute had spread into several foreign countries, even into distant America.

Since 1850, the Society has continued the work of education and apostolate with unabated zeal, animated with the same high spirit, and inspired with the same high ideals as in the beginning, in order to answer as fully as possible to the designs of Providence. Her members have increased in numbers, and their fervor and devotedness have maintained the same high standards. Her fields of labor have expanded with her increasing numbers, and even the ends of the world have been reached by her missionary efforts. The flourishing schools in Japan, and especially the newly founded apostolic schools for the training of native catechists, form one of the most important and encouraging fields of the labors of the Society of Mary and one of the most promising prospects in the gradual evangelization of this rising nation which is fast becoming the preponderating influence in the far East.

The Society of Mary has also been privileged to see her or-

ganization approved and her services recognized by the Church. A Pontifical brief of August 11th, 1865, commended the works and the aim of the Society. A decree of January 30, 1869, confirmed its composition and organization, and finally a decree of July 11, 1891, signed by Leo the Thirteenth, definitively approved the rule and constitution of the Society.

Thus time and experience and the wisdom of the Church have tested the works of Father Chaminade and have found them good and salutary and of the kind that should perpetuate themselves in the organization of the Catholic Church. The faith of Father Chaminade has been rewarded by God, and his enterprise has been vindicated by man. He was a man of faith and of good works, of zeal and of abnegation, but always with an eye single for the will of God, and his works were not therefore of those that perish in a year or a generation.

It is a singular encouragement for his spiritual children to continue his work of zeal, to perpetuate that spirit of apostleship which he has left them as a precious legacy.

It is also an encouragement for souls who are devoted to the Immaculate Virgin, and even more—it is an invitation for them to follow in the footsteps of this eminent apostle of Mary, in order to learn from him the secret of imitating Jesus in His filial piety to His Mother by enrolling in her service, by associating themselves with her apostolate to spread the kingdom of God and establish the dominion of Christ throughout the world.

Most of all, it is an appeal to those youths of predilection who have come to the period where they must choose their career, and who have heard the call of the Master inviting them to a life of sacrifice and devotedness. It is an appeal to those chosen souls who are casting about for the means or the manner of consecrating their lives to the special work of God, under the patronage of the Immaculate Virgin, for the education and salvation of souls.

The history of the life of Father Chaminade has shown him to be a man of his day, a man of the times, in the more elevated and Catholic sense of the word, a leader who had a presentiment of actual needs and the intuitive knowledge of the more modern forms of the religious apostolate, and who instituted a Society

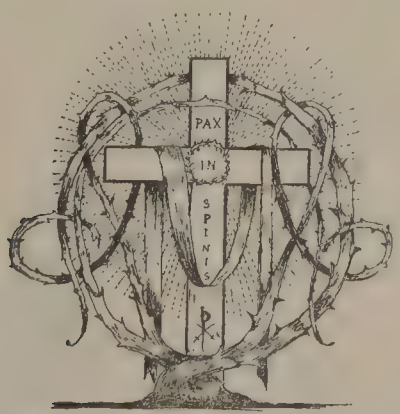
which is capable of utilizing the most varying kinds of aptitudes and abilities and enlisting them in the work of the Church.

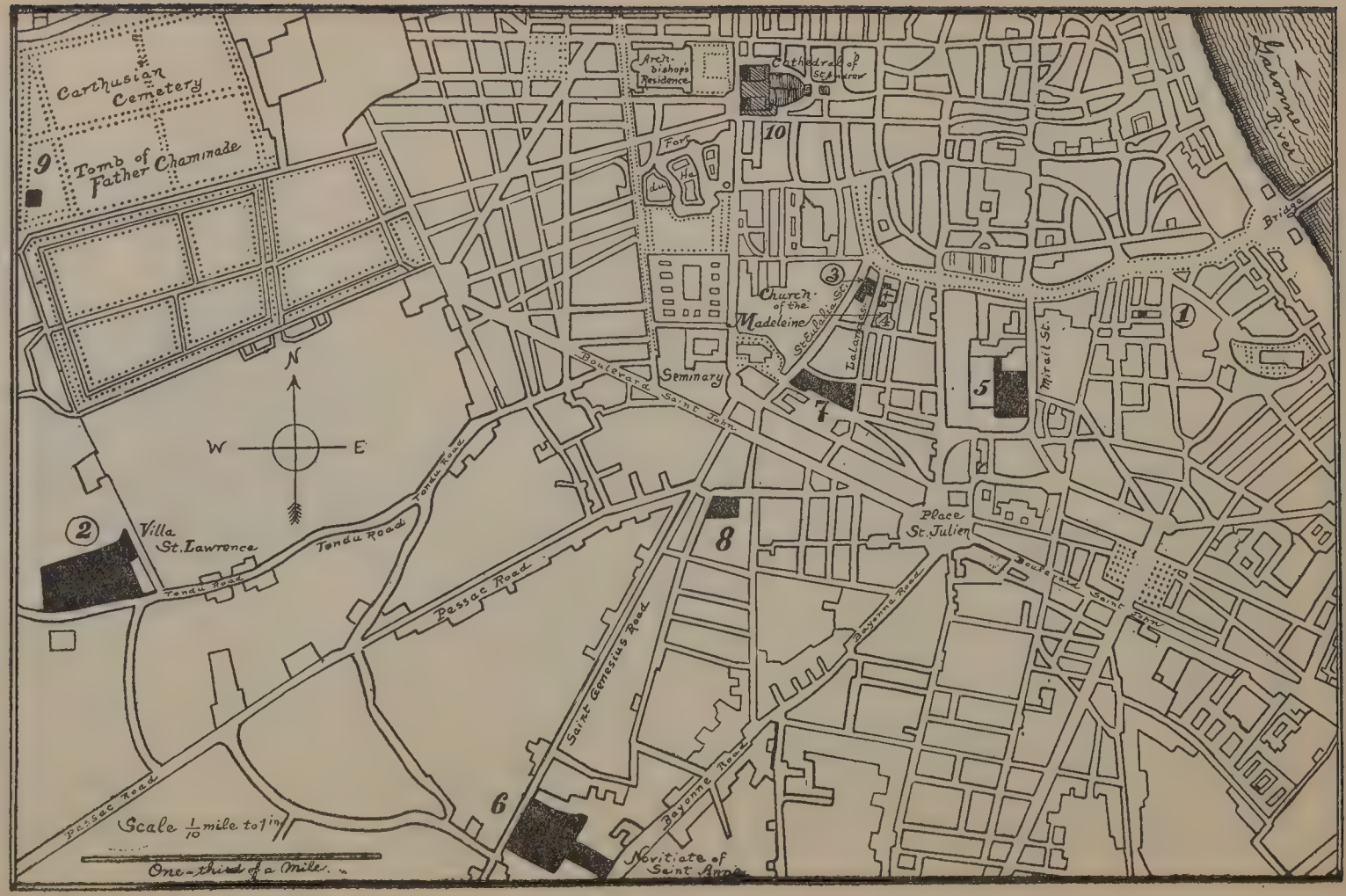
To those who feel themselves attracted to the priesthood, the Society of Mary offers the opportunity to devote themselves to the sacred ministry under the auspices of the Immaculate Virgin.

To those who do not feel called to assume the higher responsibilities of the priesthood, but who nevertheless desire to devote themselves entirely to the service of God in the religious profession, the Society of Mary offers the career of evangelical perfection in the Brotherhood, and gives them the opportunity to engage in the education of youth, or in other efficacious works of the modern apostolate.

Finally to those who seek their personal sanctification in manual labor and prayer, while still contributing to the success of the higher labors of education and the sacred ministry, the Society of Mary, in its various establishments and communities, offers an excellent means to accomplish their desire.

These are the laborers needed in Christ's vineyard, today as much as ever. These are the soldiers that are needed in the battle of religion against the evils of the world and the assaults of the demon. These are the servants of Mary who are called to enroll themselves under the standard of her who, from the very beginning, has crushed the serpent's head, of her whom the Church exalts as the destroyer of heresies, and to whom are reserved still greater victories in the future.




Carthusian Cemetery
Tomb of Father Chaminade
9
Archbishops Residence
Cathedral of St. Lawrence
10
Fort
St. Lawrence River
Bridge
Church of the Madeleine
3
St. Nicholas St.
Talaru St.
4
Mirail St.
1
5
Seminary
Boulevard Saint John
7
N
W
E
Tondu Road
Villa St. Lawrence
2
Tondu Road
Tondu Road
Pessac Road
8
Place St. Julien
Boulevard Saint John
Bayonne Road
Saint Genestus Road
Pessac Road
Scale 1/10 mile to 1 in.
One-third of a Mile.
6
Bayonne Road
Novitiate of Saint Anne

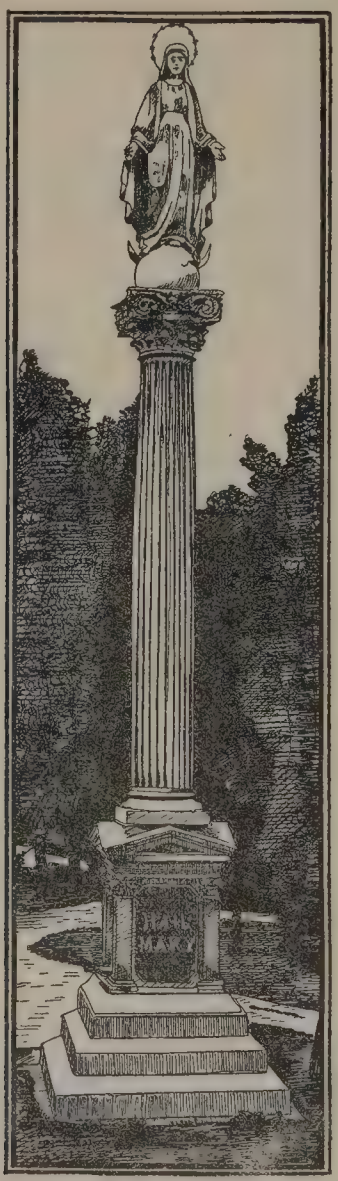
PLAN OF THAT PART OF THE CITY OF BORDEAUX IN WHICH FATHER CHAMINADE EXERCISED HIS SACRED MINISTRY.

1792—1850

	Direction	
No. 1.	E.—NE.	No. 8 Abadie St., the nominal and ostensible residence of Father Chaminade during the Revolution and the Reign of Terror. 1792—1797.
No. 2.	W.—SW.	Villa St. Lawrence, Residence of Father Chaminade during the Reign of Terror 1792—1797.
No. 3.	C.—NE.	The Oratory in St. Eulalia St., a chapel opened by Father Chaminade, and later transferred to the Madeleine.
No. 4.	C.—NE.	The Church of the Madeleine, the rendezvous of the Sodality, and the residence of Father Chaminade from 1804 until his death in 1850.
No. 5.	C.—E.	St. Mary's Institute in Mirail St., the first boarding and day-school of the Brothers of Mary in Bordeaux.
No. 6	S.—SW.	The Novitiate of St. Anne on St. Genesius Road. Transferred from Villa St. Lawrence in 1843.
No. 7.	Centre	The Refuge of Mercy, "La Miséricorde," founded by Mlle. de Lamourous, in co-operation with Father Chaminade. Mother-house of the Daughters of Mercy, an institute similar in purpose to the Sisters of the Good Shepherd.
No. 8.	C.—S.	The Novitiate of the Daughters of Mary, an institute founded by Father Chaminade in 1816.
No. 9.	N.—NW.	The Tomb of Father Chaminade in the Carthusian Cemetery.
No. 10.	North	The Cathedral of St. Andrew.

STATUE OF THE IMMACULATE CONCEPTION

Patroness of the United States



Erected
in the Park of St. Mary's College
Dayton, Ohio.

Historical Sketch

OF THE

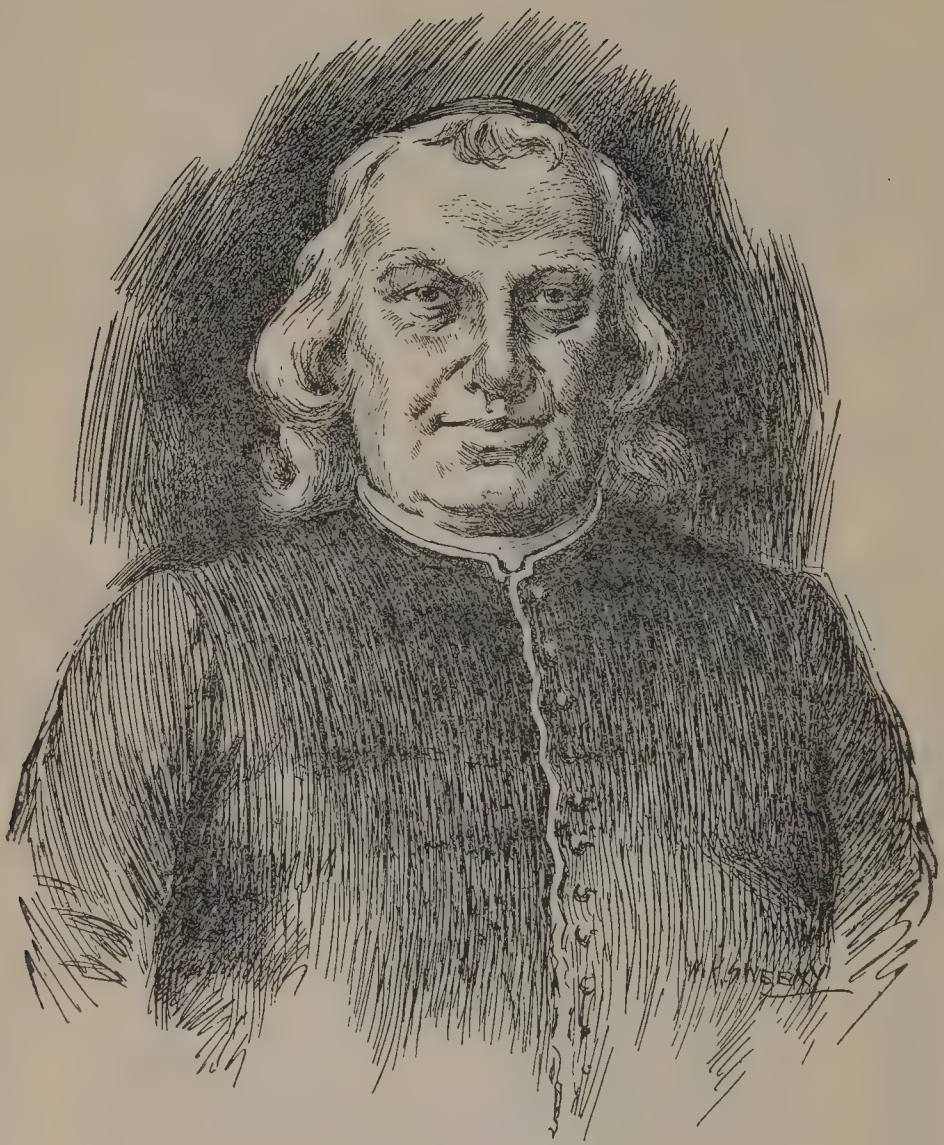
SOCIETY OF MARY

IN THE

UNITED STATES

St. Mary's College. The Normal School.

Growth of St. Mary's Institute.



VERY REVEREND LEO MEYER, S. M.

CHAPTER THE FIRST

The Founder of the American Province

OF THE

SOCIETY OF MARY

The Very Rev. Leo Meyer, S. M.

THE American province of the Society of Mary was established in the year 1849, during the life-time of Father Chaminade, by one of his favorite disciples, the Reverend Leo Meyer.

Leo Meyer was born at Eguisheim, near Colmar in Alsace, April 24, 1800. The excesses of the French Revolution had affected the province of Alsace less than most other provinces of France, but the Revolutionary Committee had proscribed the practice of religion. The Meyer homestead became a refuge for the persecuted clergy during the Reign of Terror, and the parents of Leo Meyer were enabled to receive the nuptial blessing only in secret for fear of the government spies.

Already at an early age Leo Meyer had determined to become a priest. His pious parents were delighted at his resolution and, in union with the maternal grandmother and a benevolent uncle, they contributed a purse to guarantee his education.

While Leo Meyer was in his last year at the Grand Seminary he conceived the idea of becoming a Trappist; he secretly left the Seminary and went to the monastery of La Trappe near Mortagne. It was the impulse of a generous but inconsiderate fervor. A month passed away; his parents suspected nothing because they thought him to be in the Seminary; the superior of the Sem-

inary thought he was at home. One day his father received a letter from the Abbot of La Trappe notifying him that Leo Meyer would have to obtain the consent of his parents before he could stay any longer in the monastery. The father set out at once to bring him back, and refused to hear of any change in the plans of his son until after his ordination.

Leo Meyer was ordained a priest at Strasburg in 1823, by Mgr. de Chamon, the newly appointed Bishop of the reconstituted diocese of St. Claude. Mgr. de Chamon was one of the dearest friends and most ardent admirers of Father Chaminade, and did more than any one to lighten the burden of difficulties that nearly overwhelmed the venerated founder during the closing years of his life.

The Prince de Croy, Bishop of Strasburg, was succeeded by Mgr. Tharin, and the new bishop was commissioned by the Catholic queen of Sweden to select a chaplain for her household. He chose Father Leo Meyer for this difficult and delicate position. But at this juncture Leo's younger brother Louis, still in the minor orders, was taken sick and died. Mgr. de Tharin at once cancelled the appointment, and wrote to the parents "I have not the heart to deprive you of two sons at once."

Father Meyer had never given up his intention to enter the religious life, and he petitioned the Bishop for permission. The Bishop advised him to wait, and appointed him chaplain of the great hospital of Strasburg. He remained at this post three years and performed the duties to the edification of all.

In 1827 the Bishop authorized him to seek admission into some religious order, and he at once prepared to leave for Fribourg, Switzerland, and enter the novitiate of the Jesuits. But Providence had other designs upon him and he was destined never to reach Fribourg. His younger brother Benedict had lived with him at Strasburg, and before leaving for Fribourg, Father Meyer had made arrangements to have the boy entered as boarder at the College of St. Remy, which the Brothers of Mary had opened three years previously in 1824.

Father Meyer then left Strasburg for Mulhouse, intending to pass into Switzerland at Basel and go at once to Fribourg. But arriving at Mulhouse he found that he had forgotten the

port-folio containing his papers and his letters of recommendation. He wrote at once to Strasburg to have his papers sent to him, and since he would have to wait for them, he determined to profit by his delay and visit St. Remy in order to see things for himself and complete the arrangements for entering his brother Benedict at the College.

He turned west, and this was also the most decisive turn in all his life. He was destined to find his call at St. Remy, and to go still further west, even to the heart of the New World, and still again to return in his old age and die at St. Remy.

Arrived at that lordly chateau, there, at the very threshold of the College, who should be the very first to greet him but his friend and brother-priest, whom he had known intimately as one of the most edifying parish-priests of Alsace!—It was the Reverend Charles Rothéa, a priest of one of the most distinguished families in Alsace, but who had abandoned a large fortune and the brightest prospects, to cast his lot with the Society of Mary, then almost in its very infancy.

Father Meyer was attracted by the life of the Brothers of Mary. He read the rules, was edified at all he heard and saw, and at last found himself so happy in the company of the Brothers that he decided to join the Society. He remained several months at St. Remy as chaplain, and towards the end of the year 1827 he traveled on foot to Bordeaux.

There, in the novitiate of St. Lawrence, he became especially attached to the person of the venerated Founder. After a probation of two years he made his profession, and was sent to St. Remy, as chaplain of the College. In 1833, he was made novice-master at Courtefontaine, an establishment in the diocese of his friend Mgr. de Chamon, Bishop of St. Claude.

In 1843, he was made novice-master and superior of the Mother-house of the province of Alsace at Ebersmunster, at that time the largest and most important establishment in the Society. Courtefontaine and Ebersmunster were both great establishments, far from any populous center, real monasteries, where the religious life, such as it was understood in the palmiest days of the early Benedictines, could be led in all its seclusion and severity. These two establishments were the only ones of the Society in

which Father Meyer ever ruled. He knew little of the life of the Brothers in the smaller communities, and did not fully understand the needs and the conditions of the parochial schools, where most of the religious of the Society were employed. We shall see in the sequel how this influenced his conduct and his government of the Society of America.

* * * * * * *

The call of the Society of Mary to the United States came in the same indirect and unsought manner as came the call for most of the establishments of the Society. There was no planning, no projecting, but only a prompt obedience to a voice from afar.

Indeed, it has been said that religious teaching bodies have little or no initiative in the matter of expansion; they do not seek to spread; they do not plan or project; they have no definite system of propaganda,—and they may very well plead guilty to the indictment, if such it be, for it is in their very nature and purpose to be as they are. To the Church has been given the mission of spreading the Gospel. "Go, teach all nations," is the sanction inscribed on the standard of the missionary, but the religious teaching orders are the reserves of the missionary army, subject to call, and for them the word is rather "Come and teach."

The preachers of the gospel go forth with method and initiative, instructing, baptizing, and Christianizing, and when the field has been well cleared and prepared, they call upon the reserves, the religious orders, to come and confirm their work. The missionary is the pioneer who conquers and who clears the way; the teacher is the reserve, who garrisons and holds the invaded territory. The conqueror moves on, looking for new fields of enterprise; the religious teacher stays and occupies and fortifies. It is not the initiative of the pioneer that he needs, not the enterprise of the explorer, not the zeal of the conqueror, but only the obedience, the fidelity, the endurance of the soldier.

Such has been the experience of every body of religious teachers, and such is particularly the experience of the Society of Mary. It is a very simple method of expansion, and a sure one as well. There is no pretense of a world-outlook, no vast plan-

ning to spread afar the kingdom of God, but only the pious uplook to heaven and a simple devotion to the work at hand, doing the present duty faithfully, fervently, skillfully, until, by little and little their success becomes more generally known, and requests for new foundations come in.

The good work spreads by its own devotedness and skill, by an apostleship of duty done, rather than of intentions proclaimed, by a kind of auto-propaganda, and so the endless chain goes on—the Brothers, coming to each new mission at the solicitations of friends, are welcomed and installed by patrons who have already prepared the field.

* * * * * * *

There had been applications from the United States for Brothers of Mary as early as 1839. Rev. Charles Bole, the pastor of St. Mary's in Jefferson County, had written to the Superior-General and offered him a domain in the wilds of Arkansas. In 1846, Baron Schroeder, of Munich, Bavaria, was organizing a colony for Marienstadt on the Susquehanna River in Perry Co., ten miles north of Harrisburg, Pennsylvania. It counted more than three thousand inhabitants, exclusively Catholic. The baron had secured the services of the Redemptorist Fathers of Liege in Belgium, and was about to return to America with a colony in company with the Belgian Provincial. He had written to Father Meyer, but the correspondence being slow, on account of the necessary communications with the Superior at Bordeaux, he had come to Ebersmunster to urge the matter more closely and effectively. However no decision could be reached and the baron had to be content with promises.

Again, in 1849, Bishop John Timon, C. M., of Buffalo, had applied for a colony of Brothers for his diocese, but the Superior could not supply the demand.

Father Meyer was active and exceedingly interested in all these projects, for he had practically come to the conclusion that he was destined to work as missionary in the United States.

At last a more definite call was made. In April, 1849, Father Wenninger, a Jesuit missionary stationed at St. Xavier

College, Cincinnati, interested himself in favor of the pastor of Holy Trinity Church, Cincinnati, and applied to the Alsacian province for Brothers of Mary to take charge of the parish-school. Father Meyer had petitioned so ardently to be sent to America that the Superior-General at last acceded to his request. On the 2nd of May, at Ebersmunster, in 1849, he received his commission to visit Cincinnati and make arrangements for the opening of the school.

He at once relinquished his office and gladly accepted the task of founding a new province of the Society of Mary in America. Evidently he had not expected to be made Superior of the projected establishments. To quote his own words, he had asked the Superior, "Pray send me to America as Moses sent Josue and Caleb into the promised land, to study the situation. I ask to go only in my private capacity." It would seem that he expected to return to France and report upon conditions.

As an advance agent, and even as a prospective superior commissioned to clear the way and prepare for more definite institutions, Father Leo Meyer was in many ways singularly fitted for the American mission. He was in his forty-ninth year, in excellent health, and had lost little if anything of his remarkable vitality and vivacity. He was a natural pioneer, hardy in his nature, of a robust constitution, unusually abstemious in his habits, a lover of adventure, and had always longed for missionary work in foreign parts.

Physically, he was a most impressive man of commanding appearance, over six feet in height, of large physique, a graceful carriage, gracious manners, and well fitted to make himself acceptable with strangers of all classes.

There were also other advantages. He spoke the German language fluently, and since the first settlement of the Brothers in the United States was to be in the city of Cincinnati, Ohio, among a colony of German Catholics, this was a useful accomplishment. His experience in posts of responsibility in various houses of the Society, the especial training in the traditions of the Society which he had received in the novitiate from Father Chaminade himself, his long and intimate friendship with the venerated founder, their mutual confidence and esteem, as attested by a

correspondence of twenty years, all would tend to assure the new foundation in America as well as the spirit of the new province, to be in accord with the best traditons of the Society.

In company with Brother Charles Schultz, Father Meyer left Havre at the end of May and reached New York on the morning of the fourth of July, 1849. They travelled by slow stages to Cincinnati, and reached that city on the 16th of July. Cholera was raging all over the south of Ohio, and the epidemic was especially violent at Cincinnati, where the victims numbered two or three hundred every day. In this extreme necessity Father Meyer delayed the object of his mission, and placed himself at once at the disposal of the Bishop of Cincinnati, Right Rev. John B. Purcell.

The diocese of Cincinnati was at that time in great need of priests who could speak German, and the Bishop appointed Father Meyer assistant of the Rev. Henry Juncker, the pastor of the Emmanuel Church in Dayton, at that time a town of some sixteen thousand inhabitants, and situated sixty miles northeast of Cincinnati.

Father Meyer left at once for Dayton, and for a month he was in the midst of the epidemic, aiding the sick and dying in all parts of the city. It was at this juncture that he first met a man who was to influence his entire career in America, and also furnish him with an occasion for realizing what had been his fondest dream of his new mission—the founding of a central house that should be, as he himself expressed it in a letter to the Superior-General, "the St. Remy of America." At the end of July, 1849, when he had been hardly two weeks in the country, he met Mr. John Stuart in Dayton. This gentleman, a good Catholic, and a member of Emmanuel Parish, owned a property of 125 acres to the southeast of Dayton on the Lebanon road. Mr. Stuart was a Scotchman by birth, and a descendant of the royal family of the Stuarts. He wanted to return to France where he had large property interests, and he offered to sell his entire Dayton estate to Father Meyer. The price was tempting, and Father Meyer wrote to the Superior-General in France, advising the purchase.

Towards the middle of August the cholera epidemic had practically ceased, and Father Meyer returned for a period to Cincinnati to attend to the affairs which had brought him to America. The Bishop welcomed him again most cordially, encouraged his plans, and granted a formal permission to the Society of Mary to open schools in any part of his diocese. If Father Meyer had been able to furnish English-speaking Brothers at once, the bishop would have confided to them the care of his Cathedral school and of his orphan asylum.

Arrangements were made with the pastors of Holy Trinity Church and St. Paul's to furnish each school with two Brothers by the first of November, and on August 10th, Father Meyer wrote at once to the Superior-General for four Brothers.

The Stuart Homestead near Dayton
1849

CHAPTER THE SECOND

THE PIONEERS

IN the choice of Brothers for the mission to America the superiors would naturally look to the province of Alsace, since most of the natives of that section could speak the German language which would be needed in the schools of Cincinnati. Father Meyer was well acquainted with all the Brothers of the Alsacian province, from his long service at Ebersmunster, and in his letter to the Superior-General he took the liberty to suggest the names of the four Brothers he would like to have. They were Brother Augustine Klein of Colmar, Brother Maximin Zehler of Ste-Marie-aux-Mines, Brother Andrew Edel and Brother John B. Stintzi, both teaching at Obernai.

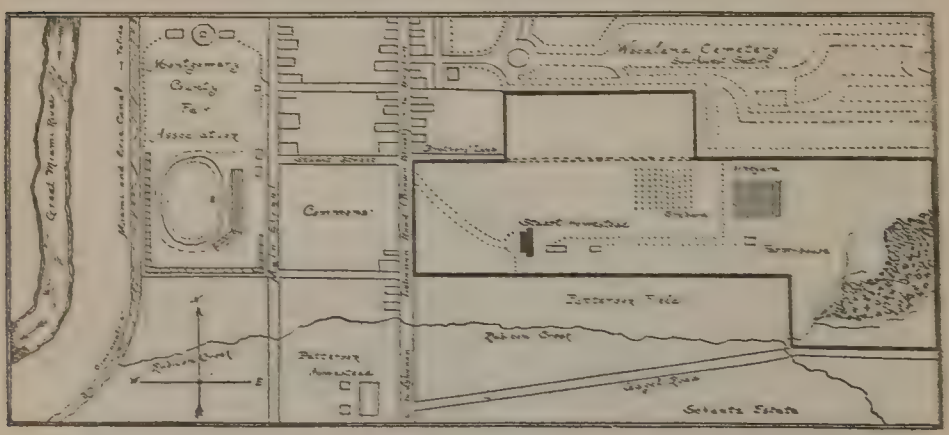
The Superior kindly accepted the suggestions of Father Meyer as to the personnel of the new colony, with the exception of Brother Klein, who was a tower of strength in the Alsacian province and could not well be spared. The selection was made after the General Retreat at Ebersmunster, and Brothers Andrew Edel, John B. Stintzi, Maximin Zehler and John Gerst were designated. The last one showed signs of hesitation, and was at once replaced by Brother Damian Litz. This was a providential intervention, because the timid and vacillating Brother soon after became unfaithful to his vocation, while his substitute of the eleventh hour proved to be one of the most brilliant and useful members of the Society. Brother Litz was the last to join the chosen band, and he was also the last to relinquish his labors. He outlived all the other pioneers and died full of honors and merits in February 1903, in the distant mission of San Antonio, Texas, after fifty-four years of unremitting service in the province of America.

In fact, the finger of God was manifest in the selection of each of the four pioneers. Father Meyer had "builded better than he knew." Each one of his chosen aids did remarkably effi-

cient work in the American province; each of them labored much longer—and even better—than he himself, in the missionary field for which he had selected them, and they all remained faithful to the end in their dedication. They are the real founders of the Society of Mary in America, pillars built firm and straight, standing "four-square to wind and storm," upon which the steadily enlarging structure of the community rested secure.

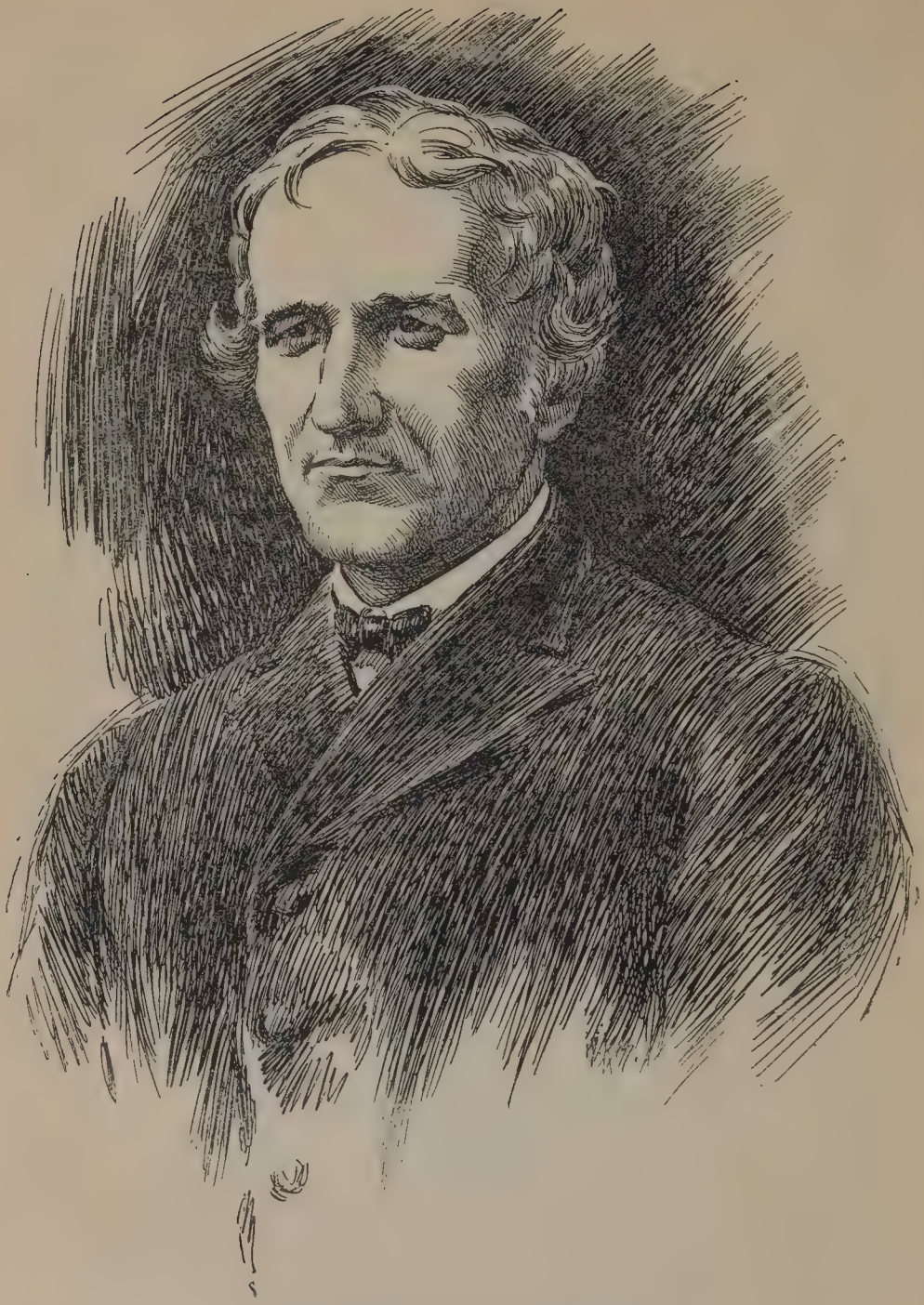
After a lapse of sixty-five years it may be interesting to review in preliminary detail the remarkable work of each of these four humble Brothers. Their arduous labors in the service of religious education amidst the poverty and discouragement of those early years seemed to have hardened their constitutions. They all reached a hale old age, and lived to enjoy the fruits of their early labors and sacrifices, and to rejoice in the increasing prosperity and usefulness of the Society.

Each of them was a devoted man, an excellent religious, and a skillful teacher, and as such they fulfilled their mission remarkably well, each in his own particular sphere adding to the general welfare and each leaving upon the Province the distinctive impress of his character. A complete record of their labors would almost be the history of the Society of Mary in America for fifty years.



THE STUART ESTATE OUTSIDE OF DAYTON, OHIO
Now the Brothers' property, St. Mary's College
The heavy lines mark the boundaries of the property

84°
Grand Rapids
Lansing
MICHIGAN
LAKE MICHIGAN
Kalamazoo
DETROIT
Jackson
Monroe
LAKE ERIE
CHICAGO
South Bend
TOLEDO
CLEVELAND
Youngstown
Kankakee
Fort Wayne
Maumee Canal
Sandusky
Tiffin
Akron
Rensselaer
Findlay
Mansfield
Canton
Logansport
Peru
Lima
Marion
Ohio Canal
Miami and Erie Ca
OIS
O H I O
PITTSBU
Piqua
Steubenville
Springfield
WHEELING
INDIANA
COLUMBUS
Dayton
INDIANAPOLIS
Terre Haute
Zanesville
Hamilton
Chillicothe
Marietta
CINCINNATI
Parkersburg
Covington
Ohio R.
Vincennes
WEST
Maysville
Charleston
Louisville
VIRGINIA
Evansville
Frankfort
Lexington
Henderson
Owensboro
KENTUCKY
Mammoth Cave
Bowling Green
Franklin
VIRGI
Bristol
TENNESSEE
Knoxville
84°



BROTHER ANDREW EDEL

BROTHER ANDREW EDEL

BROTHER ANDREW EDEL was the oldest of the four pioneer Brothers, though still a young man, being in his thirty-sixth year at the time of his arrival in America. For the first thirteen years of his religious life he was employed in the teaching of horticulture in the great agricultural school conducted by the Brothers of Mary at Saint Remy, in the east of France. It was much against his taste that he was sent to teach in the grade schools of Alsace, and although his keen intellect and sympathetic nature made him an excellent teacher, still he was always a great lover of Nature, and remained a gardener at heart, if not of hand, all his life.

He had been scarcely four months in America when he had a new occasion to indulge his favorite taste. When Father Meyer bought the Dewberry Farm on the outskirts of Dayton in March, 1850, he sent at once to Cincinnati for Brother Edel, and placed him in charge of the property, which at that time covered about 112 acres. Father Meyer had also intended to make Brother Edel one of the faculty of the school he was about to open on the new property. In the prospectus which he drew up and submitted to the Bishop of Cincinnati, the branches "Botany, Agriculture and Horticulture" brought up the rear of the list after such accomplishments as drawing and vocal music.

This graceful ending was evidently to the address of Brother Edel. It may have sounded rather pretentious, but the prospective professor had both the necessary knowlege and the practical experience of thirteen years in these pursuits. And he brought much more,—because he had an almost passionate taste for open-air work of all kinds. But the professor of Botany, Agriculture and Horticulture became his own and only customer, and the situation suited him admirably, for he was naturally of a retiring disposition. The simple and open-air life at Nazareth was ex-

actly to his taste. He went the even tenor of his way, happy in his garden and his little farm, and would have been pleased to stay there all his life.

But his Paradise was not to last for more than two years. He was detailed by the Superior-General as director of the colony of Brothers intended for San Antonio. He was the oldest of the four pioneer Brothers; he had three years' experience in the United States; he knew the language tolerably, and he was therefore judged the fittest to guide the little band to its distant mission. As to any other qualifications, Brother Edel had his misgivings, and so had the local superior, Father Meyer. In this they were at one. "Brother Edel will be loath to leave his garden," wrote Father Meyer to the Superior General, "but if obedience calls him to Texas, he will go there gaily."

Brother Edel met his little colony at New Orleans at the end of May, 1852, and conducted them to San Antonio, Texas. His eye for locality, and his keen judgment of land, led him to select the present site of St. Mary's College, which any knowing person will confess to be one of the most ideally located private schools in the country.

Four Brothers formed the little community. Brother Edel built up an efficient school, and gave the enterprise his most assiduous care, but, skillful educator though he was, his instinctive love of earth again asserted itself, and he found time, in the sunny climate and grateful soil of Texas, to indulge his tastes. His "French garden," as it was called, became the beauty-spot of San Antonio, and visitors came for miles to see the collection of rare plants and beautiful flowers blooming in studied succession at every season of the year. The pomegranate hedge, the grotto by the river-bank, the grape-arbor and the wind-mill, were all rare sights for the San Antonio of those days. Even at this late day, the five towering Louisiana cypress trees which he planted sixty years ago at the end of his garden along the banks of the river, still attract the admiration of every visitor to San Antonio.

A pioneer must often be a builder, and such was Brother Edel's fate in San Antonio, more than it was his privilege. As a builder he was rather unequal and mixed in his methods. His

first construction was for utility alone, without any taste, and his second essay was for taste, without much utility. After the first pressing needs for room had been satisfied without any thought of style, the taste came in as a kind of afterthought. A stately addition was built fore and aft the main box of a building, the front wing for parlor and lodge, and the rear, to the south, with a director's room perched on a more pretentious porch below. This private room was really a sort of sun-parlor, and was for many years the wonder of visitors. The general effect was rather bizarre, like putting a portico to a tent—and even two of them, at that.

The work of the school progressed well, and soon interested Brother Edel to an unusual extent. His pioneer Brothers stood by him faithfully and devotedly, but meanwhile, on Christmas Eve of the year 1854, there came to his aid from France two Brothers who were destined to labor long and faithfully in Saint Mary's College. They were Brother Charles Francis, and Brother Eligius Beyrer, later ordained priest, and both were destined to pass the rest of their lives in Texas, Father Beyrer laboring forty years, and Brother Charles fifty-four years.

In 1866, after fourteen years of service at the head of St. Mary's College, Brother Edel was relieved at his own request and transferred to the old Franciscan mission of the Immaculate Conception which the Bishop of Galveston had given to the Brothers as an endowment for the Mexican classes of San Antonio. Here in this little community, charged with the cultivation of the Mission lands, Brother Edel found himself more than ever in his native element. He went back to Nature, back to gardening and farming, and, as much as the rule of the community would allow it, back to solitude. He had always loved solitude, and in the long rambling halls and dark recesses of the Mission Convent, in the shady walks down by the beautiful San Antonio River he found his delight. In a grove of mulberry trees on the edge of the pecan woods that grow in the river-bottom lands, he built a little cabin and an oratory for himself, and they were still pointed out to visitors many years afterwards.

For people loved to speak about this quiet, unobtrusive man,

The Mission Concepcion, near San Antonio, Texas.

who did so much work, and all so unostentatiously. There was something interesting about him, not indeed in his company, but in his peculiar attitude towards those around him. He was a better man to contemplate than to meet, more interesting to speak *about* than to speak *to*, and a closer study of him may be of some assistance in understanding his peculiar character.

He was a man a little below the medium height, thin and almost emaciated in countenance, but broad in the shoulders, and giving every evidence of a sound constitution. He walked with a springy step, and was unusually alert and quick of action. Like all bashful men, he impressed one at first sight as having a somewhat furtive look, but his keen grey eye, if once caught, was kind and somewhat inquiring. He was a very indifferent talker, of little imagination, and the study of mankind was as nothing to him compared to the study of the earth and its products. Like the hermit of old in Saint Bernard's days, he could twine a garland of roses for the Blessed Mother better than he could speak her praises,—and which is the more acceptable? Many Brothers knew *of* Brother Edel, but few, if any, really knew the man. He was a hermit by taste and a hermit in fact, as much as he could afford. He was familiar with four languages, French, German, English and Spanish, an acquaintance not equalled by any of the other pioneers, but it could also be said of him as was said of a more famous man, that he kept silent in four languages.

To the mind of Brother Edel, it was Nature that came first, the great outside world, especially when not of the human kind, the plants and animals that called for little or no reciprocation on his part. To Brother Edel, men were what they were to the blind man of the Gospel, "like trees walking." In his poultry farm in the Mission Concepcion, he knew every one of his five hundred and more birds by breed and genealogy,—and by complexion too, as his good Brother-Assistant claimed,—and could unerringly determine the day of doom for each of them, but he would have been hard put, to recognize the three hundred pupils of Saint Mary's College half as well. And in fact, he had guided from a distance more than he had controlled from close, but he had the advantage of the most devoted and skillful help in the persons of

Brother Charles Francis and Father Beyrer, who succeeded him in the management of Saint Mary's College.

The life at the Mission Concepcion was not without its responsibilities. He was director of a small community of four Brothers, and was also expected to take charge of the boarders from St. Mary's College who remained in the school for the summer vacation.

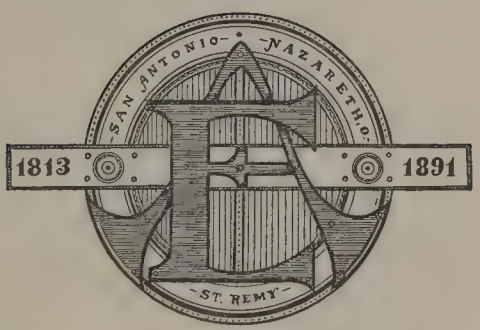
When at last in 1869, he was relieved from directorship, he sought rest and retirement at the Mother-house at Nazareth, where the Superiors chose again to indulge his horticultural tastes, and allowed him to select a wild portion of the farm to cultivate according to his own methods and even fancy. Here he built another "cabin in the woods," where he lived in blissful solitude. He set about clearing and levelling the land, and built a series of terraces which, for their excellent drainage and tasteful arrangement, are still models of their kind. His favorite devotion had always been to the Immaculate Conception, and here again, as in San Antonio, he built his little shrine in honor of the Blessed Mother. He was handy at carpentry, and did all the work himself. For the decoration, he pressed everything into service, but when it came to painting, only two colors were allowed,—the white and blue, the colors of the Immaculate Virgin.

Even in his little rooms in the cabin, he was loyal to these colors. While he was still director in St. Mary's, San Antonio, he had taken a life-subscription to the Ave Maria journal of Notre Dame, Indiana, and while the book furnished him excellent reading, the cover, which was always blue, with a picture of the Blessed Virgin on the face, furnished him the only wall-paper he would tolerate for his little cabin. He ate and slept in this hermitage for twenty years, and left it only for the community prayers in the chapel.

He died in Dayton, July 29, 1891, and was the first of the four pioneer Brothers to go to his reward.

His work of establishing, compared to the other founders of the province, was short and limited, but it was most thorough and decisive. When we have asserted that Saint Mary's College, San

Antonio, his only foundation, owes much of its present prosperity to his wise foresight and benignant rule, and that its expansion into the separate boarding-school of Saint Louis College and the Mexican school of San Fernando's, is due to his decisions of sixty years ago, we have said very much indeed.



BROTHER MAXIMIN ZEHLER

BROTHER MAXIMIN ZEHLER

BROTHER MAXIMIN ZEHLER, the second of the pioneers in the order of their disappearance from the field of action, found most of his life work in the mother-house in Dayton, and the material prosperity of St. Mary's College as well as the excellent financial standing of the Brotherhood are largely due to his executive ability and business acumen.

He was born in Bergheim, Upper Alsace, August 18, 1827. He was the youngest of the four pioneer Brothers on their coming to America, and he died the youngest, at the age of sixty-five, while each of the three others reached close to or beyond the age of eighty. He entered the Society of Mary at the age of 17, and taught for several years in the schools of Alsace. His maturity and determination of character had attracted the attention of Father Meyer at Ebersmunster, and he mentioned Brother Zehler's name second in the list, after Brother Klein, as among those fit or desirable for the American mission.

He was destined as assistant in St. Paul's School, Cincinnati, with Brother Stintzi as his director, but as the Brothers could not arrive in time for the first of November, the engagement was canceled, and he was detailed to aid in Holy Trinity School and Church for the time being. Immediately upon the purchase of the Dayton property in March, 1850, Father Meyer called Brother Zehler and Brother Edel to his aid.

Whether it was the importunity of the public which called for education, or the impecuniousness of the Brothers who needed the tuition, Father Meyer determined to open school on July first, 1850, even though only a month of the term remained. Brother Zehler was commissioned to take charge of the school, and twelve boys were enrolled for the short term. The class—for there was only one—was opened in one of the buildings on the farm. This little wooden school-house of one room on the vineyard hill was

the real beginning of the great St. Mary's College, which is today the central and largest establishment of the Society of Mary in the United States. Little did Brother Zehler imagine, as he gathered the humble group around him on the western porch of the farmer's house, and looked down at the stately mansion which crowned the hill below, that he was the one destined to erect far more imposing buildings on that very site, to guide the religious training of hundreds of boys for thirty years, and to leave his name and his achievements forever connected with the fame and the fortune of the school, of which he was making so humble and modest a beginning.

For it was humble and modest in every way. The ages of the boys ranged between 9 and 12. Brother Zehler's day was fuller than such a small class of boys would seem to demand, for he did double shifts of duty, and really earned his living twice; he worked on the farm all his leisure hours before and after school. School closed at the end of July and re-opened on the first of September. A few boarders came, and they were lodged in the mansion. The number of pupils did not increase to any great extent, and Father Meyer determined to transfer Brother Zehler to a field more commensurate with his ability. In 1852, St. Mary's School in Cincinnati was accepted, and Brother Zehler was made its first director.

It is significant that Father Meyer considered the parish school of St. Mary's at that time to be of more consequence than the boarding school of St. Mary's at Dayton. There is evidence in his letters that he was discouraged by various miscarriages, and was ready to abandon the property at Dayton during the summer of 1852. The Superior-General even encouraged him in the project, and had written to that effect to the Archbishop of Cincinnati, asserting that the property had been acquired without his consent, and that it had better be turned back to Mr. Stuart. The Archbishop had passed through Bordeaux in the fall of 1850 on his return from Rome, and his visit to the Superior-General seemed to have made his Grace a little more cautious and uncertain in his dealings with Father Meyer.

Brother Zehler opened St. Mary's School in September, 1852,

with one assistant, and by the third year a third assistant was necessary. The people of the parish showed themselves unusually friendly to the Brothers. The new director threw himself into the work with all the ardor of his soul. He was twenty-five years old; this was his first position of real responsibility, and he proved himself fully equal to every demand. His sympathetic nature attracted the good-will and co-operation of the parish. He was singularly successful and his name remains in benediction in St. Mary's Parish even to this day.

After eight years of directorship in St. Mary's, Cincinnati, Brother Zehler was recalled to Nazareth and again placed at the head of the boarding school, but it was no more the moribund institution which he had seen in 1852; there were more than a hundred students, and fifteen candidates in the normal school, and he was to have control of both. This was the last transfer, and the most definite change in his career, for he had now come to his life work. Here he was left for the thirty-two remaining years of his life. His long acquaintance and many friends in Cincinnati proved at once exceedingly profitable to the institution, and ever since these early days, the city of Cincinnati has sent its generous quota of boarding-school pupils to St. Mary's.

It was in St. Mary's College, in Dayton, that Brother Zehler's remarkable financial ability first found a suitable field. From the very beginning he assumed the duty of steward in the community besides being director of the school. As greater prosperity set in, he acted as treasurer, not only for the College and Normal School, but also for the entire province, and he held this position until his death. He was an excellent provider, but he also knew very well how to knot the purse-strings against hasty or over-reaching zeal for building and improving. The credit of the college had suffered before, but never again was it called in question, and still Brother Zehler was a lavish spender when occasion and need justified the expense, and, after having opposed the plans of optimistic builders for several years, he himself in proper time became the greatest builder of them all.

The Normal School was erected in 1865, the Brothers' Home in 1866, the new barn and stables in 1867, the Church in 1868,

ST. MARY'S INSTITUTE IN 1870 AND IN 1885
(From Old Prints of those Dates)

St. Mary's Hall in 1870, and the Gymnasium in 1874. It was indeed a period of brick and mortar. For twelve years the Institute expanded on every side, and each building was larger and more pretentious than the last.

And he was not without his critics. The stable buildings were in dimensions fit for the estate of a lord, and they were built in brick! The horses were lodged better than the boarders had been fifteen years before. Even the new Church was pronounced a folly, and as to the enormous St. Mary's Hall—it was madness itself, even to expect to need it at all. But time answered—and quickly. The acute foresight of Brother Zehler was only equaled by his activity. He was the director of the College, overseer of the farm, master of novices, builder of houses, and treasurer of the institute, all in one, and so skillful were his economies that all the new buildings—representing an aggregate value of over $150,000 were paid for as fast as they were erected.

No wonder that Father Meyer had said in one of his letters to the Superior-General in 1861; "Brother Zehler is the very man we needed here." Indeed, he was the consolation as well as the support of every superior he ever served. When the new Provincial-Superior, the Reverend John Courtès, arrived in Nazareth in 1862, to replace Father Meyer, Brother Zehler was chosen as his counsellor and interpreter, and gained the entire confidence of Superior and Brothers. He was elected delegate to the General Chapter of the Society held in Paris in 1864. In 1885 he was chosen by the Visitor-General to accompany him in a tour of all the houses of the Society in America and the Hawaiian Islands. In 1886, in his sixtieth year, he was again chosen as delegate to the General Chapter.

Brother Zehler impressed the seal of his personality indelibly upon St. Mary's College in Dayton. For sixteen years he was director, and for the succeeding years he was the steward, and during all this long period, nothing of importance was undertaken without his supervision or his active co-operation. He was distinguished in every capacity. As a director of men he had a remarkable power of conciliation which kept the community in strength and unity of spirit; he had a talent for securing the co-

operation of his Brothers and of electrifying their initiative. As his own prefect of studies and disciplinarian at St. Mary's, he was severe, but his strictness was kind and firm; there was sympathy behind his sternness, and once duty was done, there was sure entry to his heart. He took a deep interest in his pupils; every boy felt that he had some investment in the good-will of Brother Zehler, and a great share in his sympathy if he ever got into trouble. He understood the human kind, he was a student of character, and his sympathy was as keen and unerring as it was rich and reviving; he was not easily deceived in such matters, and hundreds of grateful students will recall his keen insight into their real troubles as well as his keen understanding of their little wiles and schemes.

It was only as a provider, in his capacity as maitre d' hôtel, that his sympathies took too much color from his own tastes and practices. He had the old Continental idea of boarding-house tables: a peculiar combination of abundance and uniformity which was more comfortable to the cook and steward than it was gratifying to the consumer. There was more of abundance than of kind, and the kind was not always very welcome. Soup was the invariable opening dish of the mid-day meal, and again, though it was always good soup of its kind, it was not always of a good kind. And it was the opening dish in more senses than one, for it was made into a sort of open-sesame; there was no getting around it, and neither was there any way of passing it up; nolens volens, it had to be swallowed, and here we can speak literally. In many a case it was the real pièce-de-resistance of the meal, but in another than the usual sense. In years to come, after the name of soup had ceased to be odious at St. Mary's, pupils often clamored for it, and welcomed its rare appearance, though they never suspected the cause of its rareness. Simple and substantial were the qualities of the meals at St. Mary's, as Brother Zehler provided them, and though such a menu may sound well, we may object that menus are made to taste and not to sound, and though simplicity and substance may look well from an educational point of view, yet even the best boys of a boarding-school come to table more in the capacity of hungry humans than as

students of dietetics, and the dining-room is not to be mistaken for a lecture-room or a laboratory.

But dietetics, like athletics, was in those days a disputed subject, and in this sense, Brother Zehler was only a little behind his competitors in the field of education. That he ever remained so long in the capacity of supplier, was due to a real talent he had for business. His natural economical instinct and his superadded shrewdness and watchfulness in money matters, made him an excellent man of affairs. That he was universally liked and respected by all the business men with whom he came in contact, is evidence enough of his real ability as well as his integrity and promptitude. And he was catholic and independent in his business dealings. Any honest and reliable supplier, no matter what were his religious, political, or national affiliations, could count on having a fair chance at the patronage of St. Mary's. For many years the favorite butcher of the College was a Jew, a well known little Zacheus, whom many an old pupil will recall. The non-Catholic wholesale grocer of the College once made bold to take Brother Zehler to task for patronizing a Hebrew in preference to a Christian. "Well," said Brother Zehler, "I will tell you why. When I deal with a Jew he treats me like a Christian, but when I deal with some Christians, they treat me like a Jew."

Of all the pioneer Brothers, he was, if we may so phrase it, the most human; he was a man of heart more than of mind. For Brother Edel, the world was a Paradise of trees and plants and flowers; to Brother Stintzi it was a panorama of events; to Brother Litz it was a subject for observation, a theme for literature; but to Brother Zehler, hearty, human and sympathetic, it was a world of human beings. Brother Zehler gathered men to his memory, where Brother Edel would gather plants and flowers, or Brother Stintzi would gather historical data and dates, or Brother Litz would gather the principles of life or the laws of conduct.

Brother Zehler's sympathy with human kind, and his genial open-minded nature, made him excellent company; he was a good listener as well. He had a natural ease of expression that astonished men who knew him more by his deeds than by his words.

Like most men of action, he could think rapidly and clearly, but unlike most men of action, who are liable to express themselves more forcibly than clearly, he could express himself both forcibly and clearly. In a law suit, arising out of the accidental death of a boarder, James Harvey, he distinguished himself by his testimony. Some of the great trees in the woods near the Woodland Cemetery were being cut down, and the boy, on a dare by one of his companions, had rushed under a falling tree, expecting to reach the other side before it touched the ground, but one of the higher branches swept round and crushed his skull, killing him instantly. Brother Zehler's explanation and defence before the court was so masterly and convincing that the opposing lawyer complimented him:—"Brother Zehler," he said, "you missed your calling; you ought to be a lawyer."

And he was indeed a master pleader and convincer. He never scolded the boys; if he had to speak at all, he argued and pleaded and convinced. His weekly conferences to the boarders on manners and conduct were some of the most interesting half-hours of the year. His Christian Doctrine instructions to the boys of the higher classes were most impressive, and hundreds have borne witness to his remarkable power of imagery and his wealth of anecdote. Of the four founders, he was the most characteristic, and the one best remembered, and for the very reason that he was the most human and sympathetic of them all, and also the most practical.

There have been comparisons instituted among these interesting men, which are curious as well as enlightening. Brother Stintzi, dominating and able and assertive, inspired a sort of admiration; Brother Litz, didactic, dogmatic, analyzing, quick of tongue and still more trenchant with pen, inspired a real fear; but Brother Zehler, genial, whole-souled, affable, inspired love and confidence.

In short he was a most interesting personality. Even physically he was of the unusual. He was a massive man, over six feet in height, and heavily built, and his leonine head, his stately bearing in repose, added much to the effect produced by his generous dimensions. He was of a swarthy complexion and rather rugged

countenance, with deep-set eyes that looked kindly over the lopping spectacles. He went generally bareheaded, and his shaggy full crop of hair was protection enough against the weather.

We read that Mohammed was of portly build, and walked "like a fat man going down hill." Such was also the gait of Brother Zehler. He had a lurch and a stride in his walk that made an impression of heaviness, but his step was light, and no one would have expected that so large a man could pass with so little notice. He was a model of abnegation, in spite of his appearance to the contrary; his clothes were worn till almost thread-bare, but always neat and clean. It was a rare occurrence for him to have a piece of clothing renewed. His faded overcoat, made from old-fashioned water-proof cloth, was well-known for many years all over the city of Dayton, and bets were made by his former pupils as to when he would get a new one, and though he sometimes accepted the price of one, he always applied it to something that he thought needed it more.

He was a most affable and condescending man, for all his ponderous approach, and seemingly overwhelming personality. There was a winning inviting smile, an outstretched hand, and he could bend his stately form to the smallest boy, and make him feel that he was loved. He had that gift of kings: he could remember faces. There are hundreds of old pupils who bear witness to this remarkable faculty. But not only were they recognized when they came back, even after many years, to see their beloved College and their revered director; they were also catechised and cross-examined. Their worldly prosperity counted for little with their unworldly old teacher; he assumed *that,* as a result of their secular training, but he wanted to assure himself of their spiritual growth. And it is an evidence of the intense spirituality, of the unworldliness, the "other-worldliness," we might say, of good Brother Zehler, that, of all old teachers, pupils loved to call upon him. Evidently there was something in the tone and manner and spirit of this saintly man that was elevating and refreshing and refining, and all the more so, to men who came from among the pursuits of the world.

Brother Zehler spent the last years of his life in comparative

activity, and at his usual duties. As age is reckoned in these modern days of increased efficiency and improved sanitary conditions, he was not an old man. He had reached his sixty-fifth year; his active work and his death were to be only three months apart. There are some men who are dying for years; they burn down to the socket, spluttering and flickering in pitiful impotence until their flame goes out from lack of material. There are other men whose life goes out in an eclipse, suddenly, in the full strength of their years, as if the sun were to set incontinently at noon-day. Others again there are who cease their activity at a certain age, before their time of vigor is really run out, and then begin to outlive their own work.

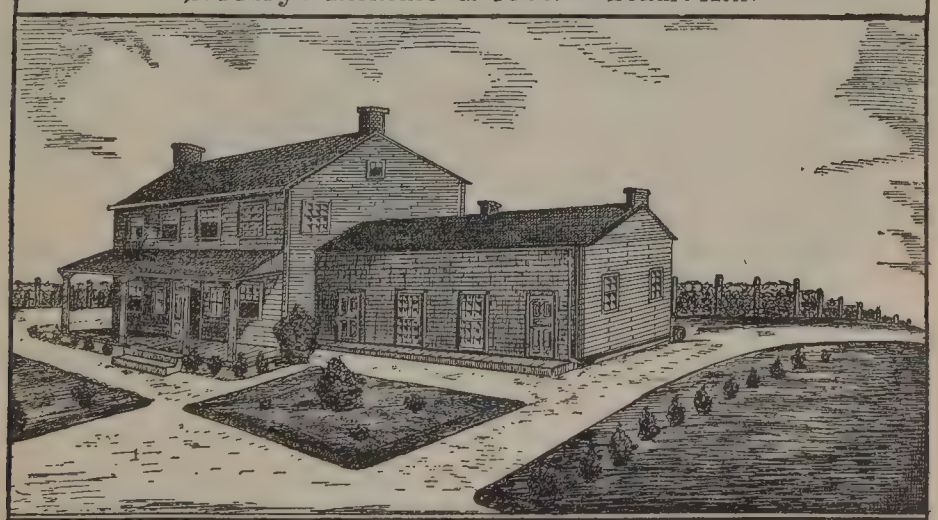
Brother Zehler was in none of these classes. He worked as vigorously as ever until within three months of his death. He stopped in the midst of his course of daily duty, laid down his burden for what he thought to be a short rest,—but it was to be eternal.

Early in 1892, he suffered from an attack of the grippe. It turned into erysipelas, from which he had frequently suffered, but the fever and inflammation seemed more violent than usual, and left him greatly weakened. He gave over his usual work for some time, and began to improve. He even went to town on the 17th of March, to attend to some important business, but the cold and wet weather affected him badly. Two days later, on Saturday, the 19th of March, the feast of St. Joseph, he suffered a stroke of paralysis, from which he never rallied. He received the last Sacraments, and lingered until Thursday, the 24th of March, when he passed away blessedly and peacefully. He had labored in the service of the American province of the Society for forty-three years. His funeral was one of the largest and most impressive ever held in Nazareth.

"To him that will give me wisdom, I will give glory." (Eccl. 5-37). These were the opening words of a eulogy on Brother Zehler delivered by a venerable priest of Cincinnati, a pupil of St. Mary's in the early days. The old pupils of St. Mary's in the palmy days of Brother Zehler will never forget him. He gave them wisdom, and they will give him glory. They enshrine his

memory, they visit his grave, they recall his virtues; they send their children to St. Mary's to be educated by his successors; and best of all, they inspire themselves with his ideals, and encourage themselves with the example of his beautiful life.

St Mary's Institute in 1900. Stuart Hill.



The Farmer's Cottage on Vineyard Hill of the Stuart Homestead — First Seat of St Mary's School Opened by Father Leo Meyer and Brother Maximin Zehler, July the 1st 1850.

BROTHER JOHN B. STINTZI

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BROTHER JOHN B. STINTZI, the third of the pioneers to pass away from the scene of action, spent most of his life in the various missions outside of the Mother-house. He founded and directed many of the parish-schools opened during the first twenty years, and later served as Inspector of the Schools of the Province, in which office he labored for seventeen years.

He was born in St. Croix, Alsace, Nov. 10, 1821. In his sixteenth year he joined the Society of Mary at Ebersmunster, and after a probation of two years made his first profession in 1839. After a year spent in the Scholasticate he was employed in various primary schools of Alsace. In 1849 he was teaching in the little village of Obernai, when the Rev. Leo Meyer named him among those he would like to have sent to America. The Superior designated Brother Stintzi as director of St. Paul School, Cincinnati, with Brother Zehler as his assistant. Owing to a misunderstanding with the pastor of St. Paul's Church, and to the delay in arriving, St. Paul School was not opened by the Brothers, and Father Meyer transferred Brother Stintzi to the direction of Holy Trinity School instead of Brother Edel, whom he destined to aid him in the property he had planned to acquire at Dayton.

Brother Stintzi remained five years at Holy Trinity School and gained the esteem of the pastor as well as the confidence of the people. In the spring of 1854, the care of St. Aloysius Orphan Asylum of Fourth Street, in Cincinnati, was offered to him, and he assumed it in connection with his work at Trinity School. But in September the expected re-enforcements did not arrive, and he wavered for a time between abandoning one or the other of the institutions. He decided upon retaining the direction of the Orphan Asylum, and withdrew from Trinity School.

Father Meyer had encouraged him in retaining the direction

of the Orphan Asylum, as he saw several possible advantages for the Society of Mary in keeping it. The work however proved unsuccessful, and the six Brothers were withdrawn again in November, 1855, after a year and a half of some of the hardest work they had ever known. Most of them were glad to get back to more congenial duty in the parish-schools, or in the Mother-house at Dayton.

Brother Stintzi was next sent to Louisville, Ohio, a little town in Stark County, five miles east of Canton, where one of the priests of the Society, Father August Rollinet had opened a small school and admitted a few boarders. Early in 1856, the Bishop of Cleveland, Ohio, the Right Reverend Amadeus Rappe, visited Louisville and met Brother Stintzi. He invited the Brothers to a larger field in the city of Cleveland, and Father Meyer commissioned Brother Stintzi to take charge of St. Patrick's School in that city in September, 1856. This was the first English school accepted by the Society, and Brother Stintzi was remarkably successful from the very start. Although he remained only one year as his first term, he returned after three years, in 1860, and kept the direction of St. Patrick's until his appointment as Inspector of schools of the Society in 1869.

In 1857 his success in Cleveland induced Father Meyer to call him to Dayton to re-open St. Mary's Institute, which had been rebuilt after the fire of December, 1855. Brother Stintzi remained in charge until 1860, and was then sent back to the direction of St. Patrick's School in Cleveland.

It is with St. Patrick's that the name as well as the reputation of Brother Stintzi is best connected. From the very beginning of his work in this school he found himself in congenial surroundings, even though the classes were overcrowded and his own numbered nearly a hundred. His energy was equal to the work. The equipment was mediocre and even below the average, but the fervor was great. Teachers and pupils were in earnest. The age of the pupils ranged from six to sixteen and over twenty. A night school was opened and some pupils attended both day and night classes. How he ever compassed such a task and not only thrived, but achieved a reputation for St. Patrick's as the best and

most practical school in Cleveland, is one of the baffling questions of education. Even the superintendent of the public schools came to Brother Stintzi to see how certain educational questions could be solved, and he used to recommend his teachers to go to St. Patrick's on the West Side, if they wanted to learn how to conduct an efficient class.

There can be no doubt that Brother Stintzi was the man for St. Patrick's. That he reached more than the intellect and immediate needs of his pupils is evident from their continued devotion to him and his memory long after he had passed to other fields. Thirty years later a Stintzi Alumni Association was formed in Cleveland, and more than 100 members were registered at the first meeting. Brother Stintzi, who was at that time the principal of St. Joseph School, Rochester, N. Y., was invited to one of the great re-unions, and, costly and gratifying as was the present made to him on that golden occasion, it was as nothing compared with the beautiful and touching address that accompanied it.

Brother Stintzi's unusual success in St. Patrick's was due to his intrinsic worth as a teacher. Of all the phases of his character, it is most welcome to contemplate him as an educator. His dominating and didactic method, his innate love for learning and for skill, his power of transmission, served him well with his pupils. With men he was less successful, for he lacked that spirit of conciliation which gains ascendency over mature minds, whereas with minds still in formation, aggressiveness and even dictatorial methods are welcome and admired. Brother Zehler surpassed him in the management of men; he was of a massive mind which could "think in battalions", where Brother Stintzi could think only in squads or individuals; Brother Litz surpassed him in acute analysis and in power of expression; he could strike at the heart of a subject where Brother Stintzi was lost in details.

School-teaching is a matter of detail, whether maintaining discipline or in transmitting knowledge, and Brother Stintzi was a master and model in both departments. And he was much more, for he was a student of the art, always much interested in the advance of education and in methods of teaching. Pedagogy

was his favorite study, and it was considered as good as a course of advanced Normal School training for a teacher to serve for some time under Brother Stintzi.

It is little wonder that when the personnel and status of the American Province had reached such a level as to call for an Inspector of Schools, the eyes of Superiors as well as of the Brothers should turn to Brother Stintzi as the one best fitted for the position. The office was a recognition of long and successful work, as well as of native ability and taste. His keenness of intellect, his quick and intelligent powers of observation, and his habit of easy and correct diagnosis, stood him in good stead for such duties of the Inspector as brought him in contact with the teachers and as made him partly responsible for the proper manning of the schools.

It became the duty of Brother Stintzi to visit the schools of the province annually. The Brothers looked forward with pleasure to the three or four days of his annual inspection. Then were the recreations more interesting than usual, for the Brother Inspector was excellent company. His powers as a conversationalist were unusual; his sense of humor most refreshing, his memory faithful, and his interest in the different activities of the various communities so absorbing, that by the time his visit was over, there was very little of Society news left to be discussed.

But the work of school inspection in the Society of Mary is not by any means a thing of mere sociability; it is not done in that kindly and paternal spirit in which a board of district school visitors often deign to manifest their interest once a year when inspecting the classes. Brother Stintzi took up his class inspection with keen pedagogical insight and practical method, as well as with a spirit of helpfulness. For the teacher, a day with the inspector in the class-room was like a day in the Normal School; and for the pupil, it was an inspiration and an encouragement.

In 1886, after seventeen years in the position of Inspector of schools, during which he labored incessantly to raise the standards both of the schools and of teaching, Brother Stintzi, then in his sixty-fifth year, asked to be relieved of his office. However he still remained in active work for ten years longer, direct-

ing schools in Cleveland, Rochester and Dayton. He retired from active work only in 1896, after fifty years of service in the class-room.

Brother Stintzi was a man of keen intellect and of the most practical turn of mind who would have risen to eminence in any career he might have entered. He was a man of mind more than of heart; he needed little sympathy, and craved none; he did not make friends easily and did not seem to care for intimates; he loved mankind more in the aggregate than in the individual; he preferred company to friends, and seemed better pleased with listeners and admirers than with followers. For nature he cared little; to his mind, the proper study of mankind was man; nothing human was alien to him, and little that was humanly interesting in those around him escaped his observant eye or his piquant tongue. He loved politics of all kinds, domestic rather better than national. His intense interest in the good of the community, and his vigorous opinions on the betterment of conditions, and the means of accomplishing improvements, made him at times over earnest, even with the authorities, and his habit of looking at questions from every point of view, and often gallantly championing the party that seemed to need most help, sometimes led him entirely outside the breastworks, and left him in very lonesome opposition, even though no one ever doubted his sincerity of purpose and his whole-souled devotion to the best interests of the Society.

He was a born raconteur, and few have surpassed him in readiness and appropriateness of anecdote. As a local historian and authority on the events of the Society he had no equal. If Brother Zehler had the reputation of never forgetting a face, Brother Stintzi was famed for never forgetting a date, and in his stories of the "good old times before they turned for the worse." as he used to say, he was never known to spare an "Anno Domini," if there was one within reach.

Physically he was below the medium height, sturdy and straight in build. His personality was always assertive, and as years went by, with projecting waistline and receding hairline, there was added an impressiveness, and even an air of dignity

which was doubly welcome to an important official of his Zachean stature. He was a man of courtly presence and bearing, with a certain affability of manner, pleasantness of approach and interest in conversation, which won him admirers everywhere with the pastors of churches and the patrons of the Society with whom he came so much in contact.

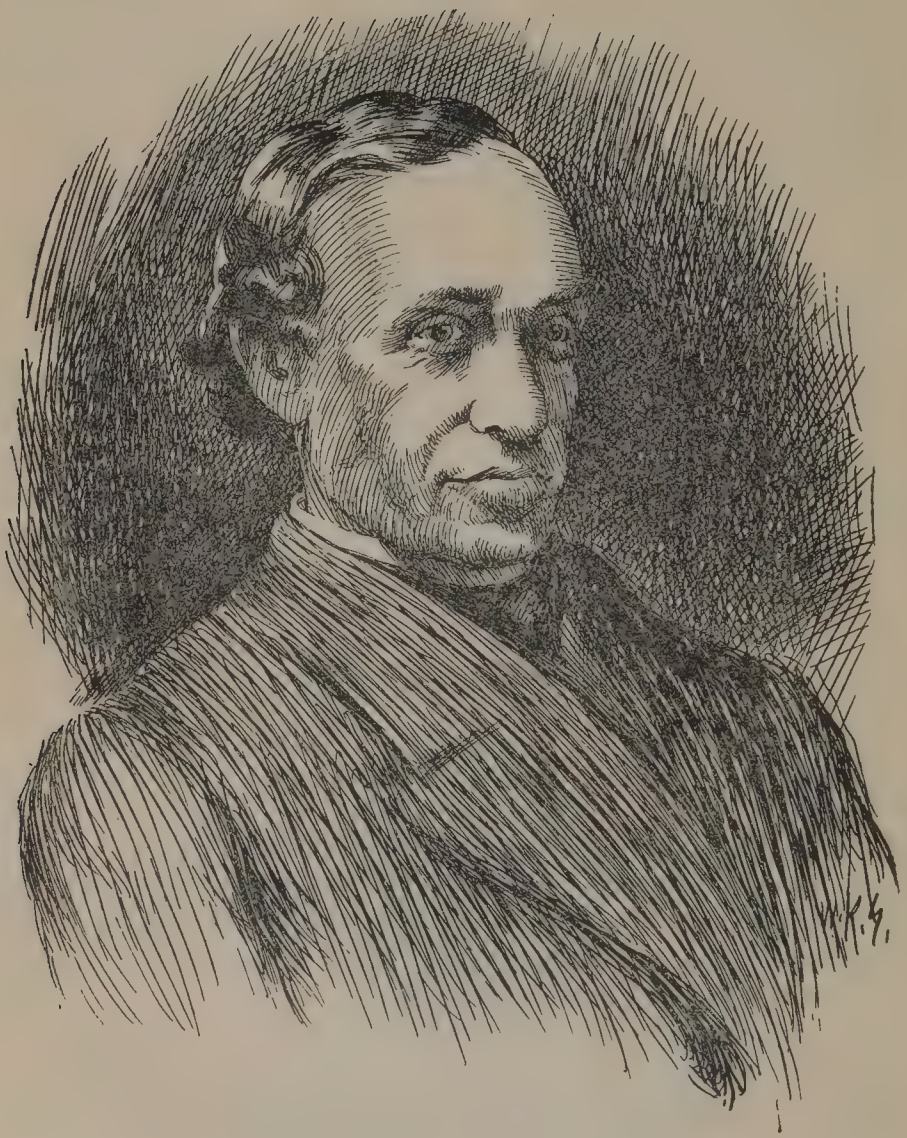
He passed the last three years of his life in rest and retirement in the Mother-house at Dayton. In the fall of 1896, a few months after his relief from active work, he celebrated the golden Jubilee of his final profession. It was the first commemoration of the kind in the province, and all the Brothers at Nazareth united in giving due solemnity to the occasion. His piety had always been of the deeper kind, intense but undemonstrative. However on the day of his golden jubilee the pent-up feelings of fifty years seemed to overflow; his methodical mind seemed to relax its rigor, and his formal manner for once was melted in the glow of his enthusiasm, as he spoke to his fellow-Brothers of the happiness of a servant of God and a child of the Blessed Virgin. "I have chosen Mary for my Mother," he said, "and I have never for one moment repented of it," and this was also the motto that he chose to inscribe on the little souvenirs which he distributed to the Brothers on that happy day.

This exclamation, not bursting spontaneously from an overflowing heart, but the studied conviction of a mature mind, is surely the word that expresses the inmost working of his soul, the end and aim of all his endeavors, a most fitting tribute to a life of devotedness spent in the service of God and the honor of Mary, a consolation to every Brother of Mary and a crowning sentiment—not to a life of retirement, but to a life of accomplishment, to a long, laborious, honorable and fruitful career.

Brother Stintzi had kept his health remarkably well, but it would seem that the term of his jubilee also marked the turning point of his vitality.

He grew weaker little by little; he could not walk without the aid of a cane; then fainting spells intervened, and he weakened day by day. On the 14th of January, 1900, he received the last sacraments, and lingered until the 7th of February, when he died,

surrounded by his sorrowing Brothers. He was in the seventy-ninth year of his age, and the sixty-first of his religious profession. He had given fifty- one years of his life to the province of America. He was the last of the pioneers to die in Dayton. The only remaining one, Brother Damian Litz, was in the far-away mission of San Antonio, Texas, and was also drawing near his end.



BROTHER DAMIAN LITZ

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BROTHER DAMIAN LITZ was the last of the founders to pass away. He is distinguished for the wide extension he gave to the educational work of the Society in America. His life was more varied than that of his three associates in the foundation; he was a pioneer among the pioneers; his versatility, his enterprise, his energy and almost nervous activity, and his remarkable power of adaptation, made him especially useful in the founding of new houses. For thirty years he was transferred from place to place, from one end of the country to the other, in his work of establishing or of consolidating schools.

Damian Litz was born on the 15th of August, 1822, at Eschbach, in the Grand Duchy of Baden. At the age of twenty-two he joined the Society of Mary at the Mother-house of the Alsacian Province at Ebersmunster, in 1844. He was employed in various capacities until the summer of 1849, when at the close of the annual retreat, he learned accidentally that one of the four Brothers appointed for the American mission was unwilling to go. Brother Litz volunteered at once to replace him, and the Superiors accepted the offer. But it was not without some misgivings that they agreed to the substitution, because his health was weak, and they feared that he would not be able to stand the long voyage, much less the privations of a pioneer life in a new country. And strange to say, that was the very argument which Brother Litz offered in advance of his desire. The sequel will prove that he was right, for he suffered more of the hardships and privations of pioneer life in America, travelled more extensively in the first thirty years, directed more enterprises and made more new foundations than any of his associates,—and in the end outlived them all.

His first charge in America was in Holy Trinity School, Cincinnati, as assistant of Brother Stintzi. Here he remained for two years and was then called to the new Mother-house at Naz-

areth, near Dayton, where he was made assistant to Brother Zehler in the boarding-school. After a year, in 1852, upon the transfer of Brother Zehler to Cincinnati, Brother Litz was placed in charge. The school prospered under his direction, and he found a very efficient help in Brother Henry Wuestefeld.

On February 2, 1853, Brother Litz was sent to Emmanuel Church in Dayton, to take charge of the school under the patronage of Father Juncker, the pastor. This was his first experience of responsibility in the crowded classes of a parish-school, and he entered upon his work with enthusiasm. He took charge in the middle of the year in succession to lay teachers, who had found the work too strenuous. With one Brother as assistant, Brother Litz at once undertook to introduce the monitor-method, in order to solve the problem of the crowded classes, as well as to observe what he was pleased to call "the method of the Society." Father Juncker grew dissatisfied with the method and interfered; Brother Litz protested, but to no avail. He must not introduce monitors, or the mutual system of recitation; he must hear the classes himself; he must not give any lessons for the afternoon. He refused to accept these changes, and Father Juncker discharged him; he asked for his release in writing, but the pastor relented and let him have his way. However, it was only for a time; the pastor returned to the charge and Brother Litz stood firm. It was an eloquent half-year on both sides, and by the end of July the two champions of methods were glad to part. It was not till twenty years later, in 1874, that the Brothers again took charge of Emmanuel School.

Brother Litz was not the man to keep silence under the imputation of failure. It was significant of his later activities that even at that early period he had recourse to the pen. In an eloquent letter to the Superior-General in July, 1854, after apologizing for his "bad French," he entered into a detailed defence of his position and his methods, and expanded into a defence of the entire Brotherhood as against the pretensions of certain priests in Cincinnati, who had proposed to draw up a pedagogical method of their own and inflict it on the Brothers.

He adds rather naïvely that he hopes that the Blessed Virgin will take it upon herself to shield the Brothers from such an evil,

because "until now all our help has come from heaven; if we had depended on those who naturally ought to help us, we should have made very poor headway." It was an oblique thrust at those who were in power, and able to help, but that part of the letter received its sanction in a postscript by Father Meyer, who added that St. Ignatius of Loyola and St. Vincent de Paul had made it a practice to send their choicest missionaries to foreign parts, and asked why the Society of Mary could not do the same,— or, we hope he meant,— could not continue to do the same.

Brother Litz returned to the direction of St. Mary's Institute in September, 1854. The number of boarders had reached over forty, and a new building had been started. It was not complete before the summer of 1855. But hardly had it been finished and occupied for four months when fire destroyed the entire establishment, and put an abrupt ending to the school. This was on the 27th of December, 1855.

The boarders were sent back to their homes and the Brothers took refuge for the winter in a new unfurnished house, lent to them by a kindly neighbor.

Early in January, 1856, Brother Litz, in company with Father F. X. Mauclerc, a priest of the Society, who had been chaplain of the Institute, was sent to place himself at the disposal of the Right Reverend Bishop Henni, of Milwaukee, who had made his acquaintance in Cincinnati, several years before at the Holy Trinity School, and who had asked Father Meyer for a little colony of Brothers.

The two missionaries left Dayton in the middle of January, and arrived in Milwaukee after a journey of four days. The Bishop at once assigned them to Germantown, a new settlement on the Wisconsin River, in Juneau County, about 100 miles north-west of Milwaukee. With this town as a center they had charge of the various missions among the Germans and the French Canadians in the surrounding territory within a radius of sixty miles. The field was extensive, even for those pioneer days of sparse population and long distances. Their most important stations were Theresa, a little German settlement in Dodge County, about forty miles north-west of Milwaukee, and Little Chute, in Outagamie County, near the present town of Appleton, Wisconsin, a

French Canadian settlement. Their missionary territory extended along the Fox River, up the Wisconsin River, and from Portage to Green Bay.

They lived in Germantown, next to a log church, and Brother Litz conducted a little school in a log-cabin near by. The church was not in Germantown itself, but at some distance, so as to serve the surrounding settlements. Pupils came to the school from miles around. The little cabin served as school-house during class-hours, and as everything else during the rest of the time:—rectory, parlor, dining-room and bed-room. In winter, the snow drifted in through the cracks between the logs that formed the walls of the house, and the wind whistled below the rough timber floor. The scholars sat huddled around the stove, which hardly heated the room, and their feet were nearly always cold. This was the reason for frequent intermissions of recess.

There was a magnificent maple-tree standing alone next to the road, about six hundred feet from the school-house. It was agreed that every time Brother Litz would clap his hands twice in succession and say "Maple Sugar!" all the boys must rush out of the room and circle the maple-tree, and those who got back first had the choice of stools around the fire. The exercise served the double purpose of getting their feet warm and giving their minds some relaxation. Sometimes a boy closer to the fire would be lured to sleep by the pleasant warmth—it was no compliment to the teacher, indeed,—and Brother Litz would give a quiet "Maple Sugar!" and before the sleeper had quite come to, he was halfway beaten around the tree, and lost his place by the fire.

A few dogs used to accompany the boys to the school, and they would also join in these races around the tree. Years after, when Brother Litz's name was only a pleasant memory, his novel mode of recreation was still practiced. The boys kept the tradition of circling the maple, but they had grown literally to "try it on the dog." A clap of the hand and a "Maple Sugar!" would send any dog in that part of Wisconsin a-spinning around that famous maple-tree.

When Father Mauclerc was home from his various stations, he would spend most of his time in the class-room, trying to read

or to say his prayers, while a crowd of thirty boys were reciting,—for it was an ungraded school, and Brother Litz used his favorite "monitor" system.

The church was almost as crude a building as the school house. Only the sanctuary was plastered between the logs. Rain and snow came in through the roof and the crevices of the walls. There were no pews, and no furniture of any kind, only the bare floor of heavy lumber. During the fair season the services were well attended. Brother Litz organized a double quartette, and, with the aid of an old fiddle, borrowed from a neighboring farmer, he even managed to teach several musical masses.

The church had no bell, but there was a large tin horn that was used to call the people to services. It was the duty of Brother Litz to blow this horn, and he made a real religious exercise out of it. He went around the church, stopped at every corner, and blew a mighty blast to the world at large, until Father Mauclerc would call out in his gruff manner to the first boy he saw about the school-house:—"Enough! Bring in the Angel Gabriel!"

When Brother Litz accompanied Father Mauclerc on his missions he would always gather the children of the vicinity in the house of some friendly neighbor and instruct them in the Christian Doctrine, while Father Mauclerc gave his time to the grown people. From a human point of view, Father Mauclerc and Brother Litz would have been an ill assortment, but they worked together in admirable harmony. Father Mauclerc was naturally an impulsive man, severe and taciturn. His real goodness of heart and his better qualities were not so easily discernible through all the oddities of his character, and his rather repulsive exterior and approach did not add to his welcome. Brother Litz was naturally of a jovial disposition, and extremely sociable. His winning ways, his sympathetic nature, and his native wit compensated in a great degree for the rigidity and over-earnestness of his superior. Under the inspiration and after the example of Brother Litz, the good people soon came to respect Father Mauclerc for what he really was. If his visits to the families were like cross-examinations and judicial investigations, they were also like little missions, so thoroughly and zealously did he enter into his work.

It was a rugged life in every way, but neither was it without its consolations and its rewards. Those eighteen months spent in the wilds of Wisconsin formed one of the most pleasant memories of Brother Litz's eventful life, and also furnished his fertile brain with many a subject and many an apt illustration for his literary work of later years.

In August, 1857, he was transferred to Cleveland, Ohio, and Father Mauclerc was left to carry on the work alone for several years. St. John Cathedral School, in Cleveland, Ohio, had been accepted by the superiors, and Brother Litz was commissioned to open the institution. Bishop Henni of Milwaukee was loath to release him, but there was no prospect of any definite establishment of the Brothers in his diocese, and he gave Brother Litz an excellent introductory letter to Bishop Rappe of Cleveland.

Brother Litz remained in charge of St. John Cathedral School for seven years. He became an intimate friend and admirer of the saintly Bishop Rappe, who fully reciprocated both sentiments. Saint John School soon became a factor in the educational life of Cleveland, and a worthy competitor for honors with Saint Patrick's on the West Side, under the direction of Brother Stintzi, his associate of earlier days in Cincinnati.

In those days, when the Mother-house in Dayton was not yet fully equipped for the Normal School training of all the candidates that applied for admission, postulants were sometimes admitted and trained to the religious life in the various communities of the Province. Brother Litz made a practice of this in Cleveland, and among his earlier candidates was one particularly brilliant and capable young man, who had left a fine position in Pittsburgh in order to enter the Society of Mary. He came to Brother Litz at St. John's, and was employed as assistant at the school for several years. This was Brother Thomas Mooney, whose name was destined to be connected so long and so favorably with St. John Cathedral School.

When Brother Litz was transferred to Rochester, New York, in 1864, he had the singular privilege of passing the direction of St. John's to his dear friend and protégé, Brother Thomas. At St. Joseph School in Rochester, Brother Litz found a somewhat complicated state of affairs. The school had been accepted

in 1861, and during the three years of its existence had three directors in succession. The new director brought harmony and renewed efficiency, and remained in charge for five years. This was the first time that Brother Litz had come into relations with the good Redemptorist Fathers, but it was his destiny from this time forth to be associated with them almost continuously for twenty-seven years, and to open schools in three of their largest parishes in the United States.

In 1869, the Redemptorist Fathers of St. Mary's Church, New Orleans, applied for Brothers to take charge of their large school, and Brother Litz was sent to open it. He remained there only one year, being detailed the next September to the Redemptorist parish of St. Michael's, Baltimore, Maryland.

When Brother Litz took charge of St. Michael School, he was in the best season of his life, with an experience of twenty-five years in the class-room, and he threw himself into the work with a freshness, a vigor and a zeal that were unusual even to one who was already so vigorous by nature and so resourceful by experience. In fact, although Brother Litz remained only three years at the head of Saint Michael's in Baltimore, still it is with this establishment that his name is more intimately associated than with any of the other schools with which he was connected. Here he found himself among congenial surroundings that were auspicious of success. The Redemptorist Fathers knew him most favorably through the reputation he had acquired at their schools in Rochester and New Orleans; the people of St. Michael's parish were nearly all from Bavaria and from Baden. Baden was the native land of Brother Litz, and he had always been an admirer of "the brave Bavarians", as he loved to call them.

But his position was not all of ease, nor his work all of joy. The school was by far the largest and the most difficult he had yet encountered. Encountered, was indeed the word, for there were obstacles of the most serious kinds. The classes were overcrowded, with no prospect of relief; the boys were inclined to be unruly, partly from a little of malice, and largely from longer habit. Their previous lay teachers had been mostly untrained and undevoted men, and some of them had tastes and propensities

that were stumbling blocks both to themselves and their pupils. And of his own Brother-assistants, some were young and untrained, and had been impressed into service to satisfy the clamorous demand for religious teachers, perhaps, with more insistance on the religious character than upon the teacher's ability.

However, Brother Litz was both a philosopher and a practical man, and what might have seemed only obstacles to many another, served as stepping-stones to his resourceful genius. He had the custom of keeping a school-diary, and it is interesting and instructive to read the notes,—the "Journal of Events," as Brother Litz called the record of this critical period at St. Michael's. His, indeed, was not by any means a bald record of dates and numbers and names; it is a running commentary on human nature, with periodical spells of pedagogical and moral exposition, all a-sparkle with wit, and couched in his peculiarly abrupt style of those earlier days.

An extract will witness:— A mother came to complain of her boy's teacher. "Willie's teacher keeps him in school every day!"—"*Every* day, Madam?" blandly inquires Brother Litz. "Well, nearly every day!" retorts the mother. "*Nearly* every day?" pressed Brother Litz. "Yes, nearly every day this week," answered the mother, a little troubled and more cautious. "Ah, *this* week!" continues Brother Litz, pushing her closer, "but this is only Wednesday morning." Woman-like, the mother again falls back upon the vague:—"Well, the teacher keeps him in too much anyway." "Come, Willie," says Brother Litz, " tell us how often you have been kept in?" Willie rises to his importance; "Teacher kept me in der schul Monday efening, und I runned aweg, und he kept me in yet once more gesterday." "You see, Madam," concludes Brother Litz, "your boy gives you a lesson in—in truth-telling. No charge for it. Good morning!"..... And he goes on with his journal, and enters a little essay to the tune of the text "All men are liars"— and most women too."

Brother Litz was an ardent advocate of the mutual, or monitor method in the class-room, as against the individual system and the class systems which have gained ground these later days, and are used almost exclusively. He had used the monitor sys-

tem for twenty-five years, and "with unequalled success" (sic), as he tells us himself in his Journal. He had introduced it at Saint Mary's, in New Orleans, in 1869, and the Brothers found that they could dispatch the recitation of a class of seventy or eighty in a quarter of an hour, where it used to take an hour and more by the individual method.

Brother Litz determined to introduce the same system at Saint Michael's. But he did it with all the confidence of an expert, and all the ostentation of one who has tasted success, and human perversity is such that the system challenged immediate opposition among many patrons of the school, even from some who who knew little or nothing of school methods. The Journal of Events records these contradictions, as well as the later triumphs, for as time passed and practice improved, bouquets became much more common than brickbats. Here is the record of a protest.

"To-day, Mr. Wicking writes a note saying:—'I pay mine Schul-geld to der Bruder, und not to der boys what teaches my son. Diss is one Mishandlung, und must be stopped sogleich at once, or my son he stops. So, denn, I haf said so, und you will now do so.'.....The sequel is more pleasant. Mr. Wicking did the stopping. He stopped in at the Brothers' house to apologize for his rudeness; he also stopped writing notes, but his son did not stop, and neither will our system."

Some of the best and most enduring work of his life was done by Brother Litz at Saint Michael's. He was a born pedagogist, a teacher of teachers, with a skill at lucid explanation and a remarkable power of inspiring initiative and enthusiasm. The Brothers that taught at Saint Michael's during his three years of control all bear willing witness to the debt they owe good Brother Litz for his skill and patience in training and improving his teachers.

It was at St. Michael's, Baltimore, that Brother Litz first began another work of zeal and instruction which he continued unceasingly and ever more efficiently and effectively for thirty-four years, down to the very week of his death; a work which made his name familiar in many German households; an apostolate

which rated him among the most efficient aids of the parish-priests, and made him a champion of Catholic faith and discipline in every corner of the United States where the German language is spoken; a work which secured for him the distinction of a vote of appreciation and thanks from the assembled dignitaries of the Church in the United States, at the Plenary Council, in Baltimore, in 1884. This was the apostolate of the press.

In fact, Brother Litz had always been of a literary turn of mind. If Brother Edel was the lover of nature among the little band of pioneers; if Brother Zehler was the financier; if Brother Stintzi was the spokesman and politician, then assuredly Brother Litz was the philosopher of the community. His habit of keen observation, his power of trenchant expression, his skill at analysis and generalization, his lively imagination, his saving sense of humor, had always marked him as a potential writer, and now that he had taken up his pen for good, he developed a vigorous and attractive, even though somewhat racy style.

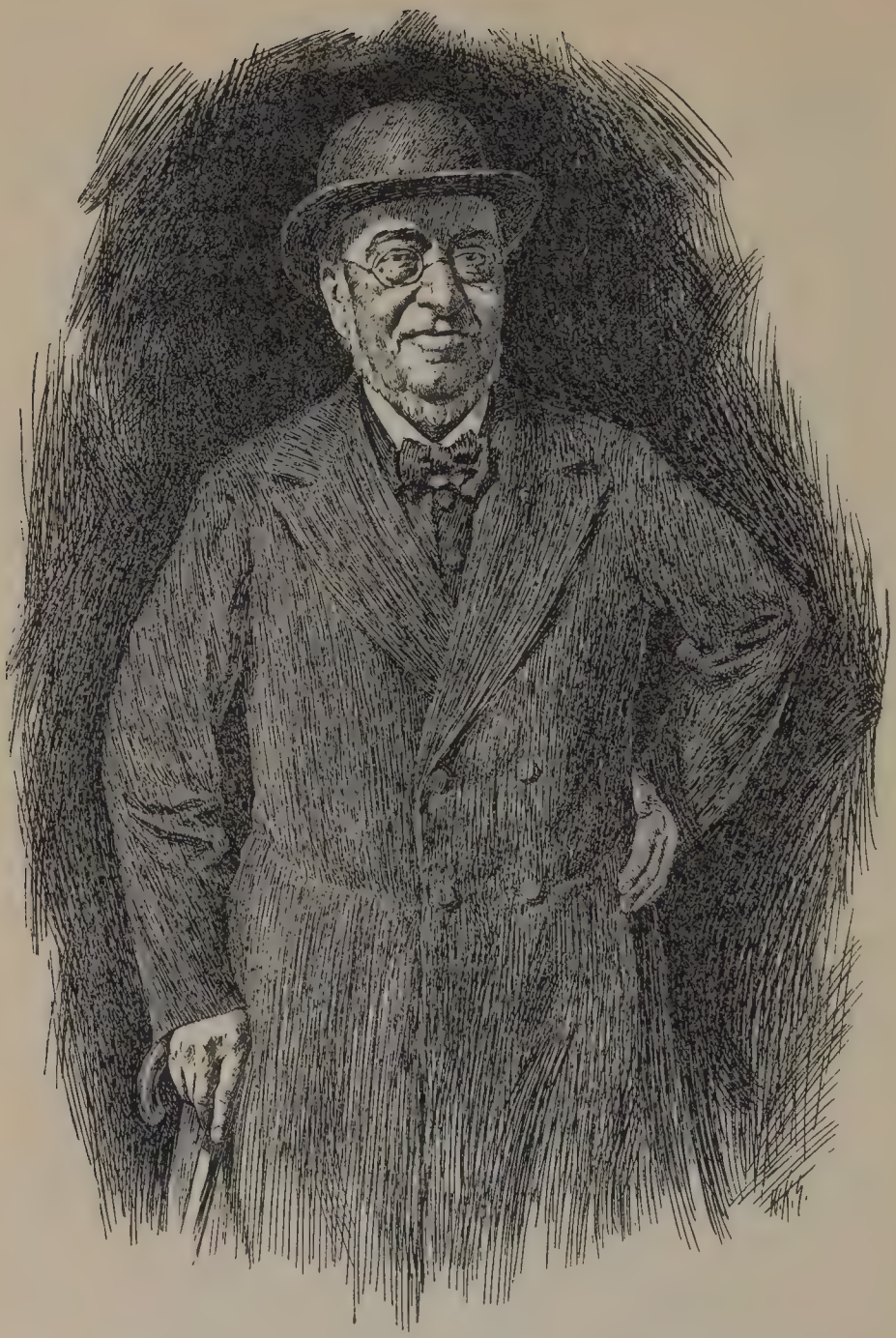
He began writing for the German Catholic Volkszeitung of Baltimore, and soon expanded into a wider field. His writings were greatly in demand among editors, and his weekly articles in several German Catholic papers were eagerly read, and exerted a marked influence in family and parish life. In this literary work he found a more congenial field than any he had ever entered, and he often said in his later life that it was his interest and absorption in the work of writing for the press that kept him well and active, in spite of his decrepit health and failing senses. Most of his essays have been published in book form, and are still widely read among German Catholics.

Brother Litz expected to remain at Saint Michael's for the rest of his active life, and leave the arduous work of establishing new schools to younger men, and for him it was a most pleasing expectation. The harmony in the community, the efficiency in the school, the accord with the parish administration, were all that could be desired. But his pioneer days were not yet at an end. In 1873, he was invited by the Redemptorist Fathers of the Holy Redeemer Church in New York City to take charge of their parish school for boys. He directed this large and flourishing establishment for five years.

His last important mission of foundation was at Paterson, in New Jersey. The field of his first endeavors as director in Dayton had been ravaged by fire, and now his final enterprise was to be tried by that supreme test, complete failure. In 1875, the Very Reverend Joseph Simler came to the United States as Visitor to the American Province of the Society of Mary. Brother Litz had conceived the plan of establishing a boarding-school in the vicinity of New York City, with a Normal School for candidates in connection, and which would eventually serve as the central house for the Eastern Province of the Society. Upon the advice, and even the urgent solicitation of Brother Litz, the Reverend Visitor was induced to purchase an extensive tract of land in the suburbs of Paterson, New Jersey, a prosperous city about fifteen miles north-west of New York City.

The property is situated on a beautiful eminence in the western section of the city, overlooking the Passaic River. The prospects were pleasing indeed, both the physical and the institutional, but the ground was vile, and buildings, especially educational establishments, are not erected for scenery sake. From the very first step of buying a rock-farm in mid-winter, laying out expensive roads that led to nowhere, down to the final abandonment of the property to a dairyman, it was a sad story of mis-directed effort and of repeated disappointments. Nobody regretted the unsuccessful venture more than Brother Litz. The sore experience festered longer in his memory and rankled deeper in his heart than most of his Brothers would have suspected. But he accepted it as a lesson in humility, and he even welcomed any occasional reference to the unfortunate venture on the part of his fellow-Brothers with no attempt at defence. "It is the gall and wormwood of my life," he would say, "but it always does me good to swallow it again."

The trying and untoward experience of Cedar Hill in Paterson left Brother Litz sick in body and weary in mind. He was in his sixty-first year, and, availing himself of the benignant provision of the Rule whch allows older members to express a choice of community, he asked to live in retirement in St. Michael's, Baltimore. Two years of rest in this congenial environment



BROTHER DAMIAN LITZ
at the age of eighty
San Antonio, Texas, 1902

brought him back to his normal state, and he again offered himself for active work. In 1886, he was sent as director to St. Alphonsus' School, New Orleans, where he remained five years.

He had now reached his sixty-ninth year, and his health, always feeble and uncertain, was no longer equal to the strain of active work. The director of St. Mary's College, San Antonio, Texas, Reverend Francis Feith, a constant friend and admirer of Brother Litz, invited him to come and spend his remaining days in his community. The Superiors willingly assented, and in 1891, Brother Litz left Nazareth for the last time, for he was destined to spend the remaining twelve years of his life in the far-away missions of Texas.

The bracing and genial climate of San Antonio suited admirably to the constitution of Brother Litz, and within a few months he was as active as ever. There was question of finding a suitable location for a new boarding-school. St. Mary's College was no longer fitted for boarders on account of its narrow quarters in the midst of a rapidly growing city, and a new site was to be taken in the suburbs. Brother Litz was commissioned to select a site, and he threw all his energies and all his experience into the work. It was his opportunity, he said, to retrieve his dismal failure at Paterson, and how well he succeeded in his enterprise at San Antonio has been joyfully attested by every one who has ever served in the new St. Louis' College.

Upon the completion of the College in 1894, Brother Litz moved into the new quarters, specially prepared for him. Here he lived in blissful retirement. He volunteered to teach a course in German and in Christian Doctrine, in order to keep in touch with the young, as he said, and not to feel too old. He was at his best as a catechist, and he brought to the work an energy and an ability which were refreshing to see in a man of seventy.

As a teacher of ordinary branches, he was more versed in theory than in practice. His intelligence was almost too keen and analytical, his imagination was too lively for the dull work of a teacher's drill. He saw too much and talked too much to be fully understood by the average pupil; he was better as a teacher of teachers; he was an inspirer and an exhorter rather than a

practical guide; better as a philosopher to deduce lessons from any subject, than as a questioner and a drill-master to exhaust one subject at a time.

Like all men of literary propensities who realize that the effectiveness of their ideas depends upon their form as well as upon their substance, Brother Litz was a formalist in practice, if not in theory. He believed in methods, independent of the human element. His confrère, Brother Zehler, saw the human in the pupil, he saw the temperament of the particular pupil he instructed; Brother Stintzi paid more attention to the facts and principles which he desired to impart; but Brother Litz looked neither to the transmittee nor to the thing to be transmitted; he looked between the two: he looked to the means of transmission, for he was a man of methods. It is as if Brother Zehler, with book in hand, studied the *pupil* who must receive the knowledge, where Brother Stintzi would look to the book and the *subject* to be transmitted, and Brother Litz would look between the two and study the *means* whereby the two might be brought together.

It was in this sense that he was a formalist, as if pupils could be instructed by going through the forms of a sort of educational sacrament, which would produce its effect independently of the dispositions of the recipients. It is the mistake of all those literary men who lose the true proportion between form and matter, between the idea and the mode of expression, and like them, when they attempt to teach, Brother Litz talked too much and explained too much.

In this regard he merely injected into his teaching the methods of his temperament. He was a good talker, but a poor listener, because he was so much more interesting to himself in his self-communings in the work of art of expressing them to the best advantage. And this is what made him feared even more by his fellow-Brothers than by his pupils. He was too keen to be comfortable. The sword was too sharp for the scabbard. His fellow-Brothers felt that there was "a child among them taking notes;" they felt that to Brother Litz they were not so much "men and brethren" as they were subjects for his literary clinic, specimens for his psychological laboratory.

The "Journal of Events" as he called his diaries, and which he kept all his life in each of the institutions in which he lived, are a proof of this. As was wittily said of Christian Science, it is so called because it is neither scientific nor Christian, so we could say of Brother Litz's Journals of Events, they are so styled because they are not Journals, and record no events. They are philosophical, pedagogical and humorous disquisitions on something suggested by some event. They are Journals by second intention, so to speak; we have to guess the events which started the train of thought.

In short, Brother Litz was a philosopher, and as such, he was the most original and the most interesting of the four pioneer Brothers, and therefore the least understood of them all. Brother Zehler was characteristic and strongly marked, but he was no mystery. There are many anecdotes about him, but they are sympathetic and pleasantly human. Brother Stintzi was a man above the average type, indeed, but with no striking peculiarities; there are no anecdotes about him that are what we would call characteristic. But Brother Litz was characteristic, peculiar, and we might say eccentric to an unusual degree. There are many anecdotes of him and nearly all are of unusual color; he was in a class by himself; he had that tinge of folly which the genius loves, because he was in some respects a genius.

But as age advanced his peculiarities and exceptionalities, as we might call them, became less evident. People remarked a normalness of manner which had the effect of bringing him down to the common and more comfortable level, and making his company more agreeable and reassuring. He had lived long enough in his heights, and he felt it well to come down for a period. Like all men of advancing age and decrepitude, he began to feel life grow less interesting, and he craved for sympathy. With increasing years and increasing infirmities there came over him a shade of sadness and of lonesomeness, and he craved for company. With increasing years he also saw the passing away of his early friends and fellow-laborers, one by one, and then indeed, and as all have felt, who begin to measure their lives' diminishing span by the funerals of their friends, he also felt that he was getting old:—

"The milestones into headstones changed
'Neath every one, a friend."

He was the only pioneer in the field for the last three years of his life; he had seen them pass away, all within the term of his own retirement. Brother Edel died in Dayton, in 1891, on the very eve of Brother Litz's departure for his repose in San Antonio. Brother Zehler passed away the following spring, in March, 1892, and Brother Stintzi died in 1900. Fifty years before, he would have been judged the first to succumb. His delicate health, broken every now and then by serious sickness, had brought him to the verge of the grave at periodic intervals. He had received the Sacraments of the dying at least six times in his life, and still he had recovered, and borne his frail body beyond the eightieth milestone of life.

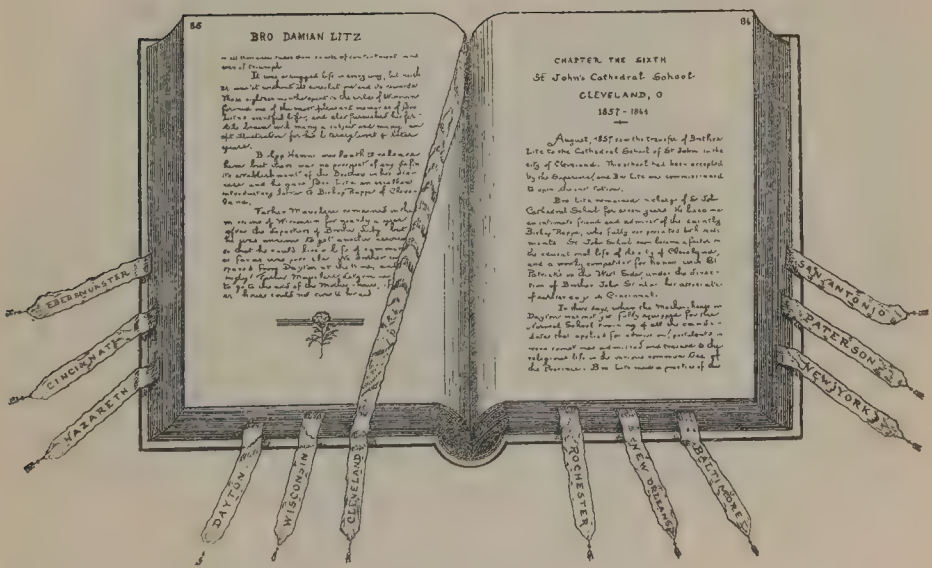
The Golden Jubilee of his perpetual profession occurred in March, 1902, and with it he was to enter upon the last year of his life. The fiftieth year of his profession opened with a joyful ceremony, but before the end of that year there was to be another opening, a "Gates Ajar" into eternity; the festal year was to end in a funeral, and his jubilee year would usher him into another world.

Brother Litz's last year on earth was for him a happier one than any before. In his previous years, prayer and work used to alternate in his daily routine, but now it was more prayer than ever. Even his literary work in these last days had become a sort of prayer, and he used to say he would be happy if death would snatch him suddenly from his desk. In his healthier days of retirement he used to ramble about the large property of the College, and still, with rosary always in hand and his recollected air, be ever mindful of prayer, but little by little he kept more to the house, and moved betwen his room and the chapel.

The opening of the year1903 found him very feeble; within a few weeks he could no longer leave his room, and on the 13th of February he received the last sacraments of the Church. The College community crowded his room, and he spoke to them for the last time, still in his old characteristic style, but mellowed in the light of an eternity which he saw opening before his failing eyes. He lingered on with little pain until the morning of the

24th of February, when he quietly passed away. He was buried on Ash-Wednesday. In the little community graveyard at St. Louis' College he awaits the resurrection.

He was in the eighty-first year of his life, and had given fifty-four years of service to the Province of America. He was the last of the pioneer Brothers of Mary in the United States, and with his death the bond that united the latest development of the Society with its humble beginning was broken forever.



BROTHER CHARLES FRANCIS

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THE list of Brothers who left the impress of their character upon the early work of the Society in America would be incomplete without a notice of the signal labors of another pioneer of a little later date and in another section of the country; the leading spirit, the life and the inspiration in another colony, undertaken at the same period as the establishment in Dayton, but dependent for the time more directly upon the general administration in Bordeaux.

It is Brother Charles Francis, the second director, and practically the second founder of St. Mary's College, in San Antonio, Texas, and who spent fifty-four years of his life in continuous service in the same city.

Charles Marie-Aimé François was born at Nancy, in Lorraine, France, in 1829. He attended the schools of the Brothers of Mary and joined the Society at Bordeaux, in 1844. After his profession he was sent to the Latin Scholasticate of the Society to prepare for the priesthood, but he preferred to remain in the ranks of the Brotherhood, and withdrew before the end of his course. In 1854, there was a call for volunteers for the missions in Texas which had been founded two years previously, and Brother Charles offered his services. Brother Eligius Beyrer had volunteered from Mayence, Germany, and the two young Brothers arrived in San Antonio on Christmas morning of the same year. Bro. Beyrer was later ordained priest, and served in San Antonio for forty years until his death in 1894.

In later days Brother Charles loved to recall the details of his long voyage. Every Christmas morning without fail, the circumstances of his arrival in San Antonio would form the subject of his conversation, and the Brothers used to listen to the old story with an attention mingled of patience and sympathy.

Years must have lent enchantment to his view, for the San

Antonio of 1854, was a sorry little town compared to what it has grown to be. "It was a poor thing but his own and only," and he loved to recall it as it used to be. A quaint straggling little town of adobe structures, with a population half Mexican; a small trading-post on the very confines of civilization, "the jumping-off place of the earth," as David Crockett used to call it, two hundred miles from the nearest railroad and periodically infested by bands of marauding Indians; but also a military post of some pretensions, the natural geographical focus of the Rio Grande district, and bidding fair even in those early days, to become the great commercial and military center that it is today.

The town was the outgrowth of the old Franciscan mission of San Antonio de Valero, built in 1718, among a grove of alamo or cottonwood trees at the head of an apron of land sloping down to the river. The church is now the famous Alamo, the pride of Texas patriotism and the cradle of Texas liberty. So attractive was the beautiful river, and so promising was the location, that the good Franciscan padres disregarded their three-mile rule for missions, and planted another settlement directly across the San Antonio river, hardly a third of a mile away, and built the Church of San Fernando.

In 1854, there were about three thousand inhabitants. It was a trading and military center. The chief signs of life in the little town were the rumble of the great prairie-schooners drawn by oxen and hauling merchandise to Mexico, or the brisk trot of the sleek and handsome teams of government mules on their way with supplies for the forts along the Rio Grande, or again the reassuring sound of the reveille, or the dinner-call, or the evening "taps" that came at regular intervals from the garrison whose barracks were across the square from St. Mary's College.

This was the scene of the mission to which Brother Charles Francis had resolved to devote his life and energy. Brother Andrew Edel and three companions had begun the work two years previously, in 1852. The arrival of Brother Charles was a definitive event in his career as well as an important date in history of St. Mary's College. Earlier than most religious men, only six years after his profession, but fortunately for him, and still

more fortunately for St. Mary's College and for the city of San Antonio, Brother Charles had now come to the work of his life. He was destined never to leave San Antonio until his death. He grew up with the College and the city, as we might say; his life is identified with the history of St. Mary's from its humble beginning until its expansion into San Fernando's separate school for the Mexicans, and into the magnificent St. Louis College in the western suburbs for the boarding department; and his life is also intimately associated with every forward step made by the city of San Antonio, in its advance from the frontier village of pioneer days until it reached the proud position of the metropolis of Texas with a population of nearly one hundred thousand souls.

Brother Charles at once became the aid and comfort of the director, Brother Edel, whose gentleness and natural timidity needed the prop of such a vigorous and determined character. Brother Charles also became the inspiration of the school from the very beginning of the work. The grades advanced, and the number of boarders increased year by year, but the Civil War checked the growth of the College in its boarding department.

In 1866, Brother Charles was appointed director of the College in succession to Brother Edel. For twelve years he had been the moving genius of the institution, and now that he had come more fully into his own, his resourceful methods and the prestige of his name soon brought renewed prosperity and success. The Civil War had not injured the trade of San Antonio. Rather the contrary. The blockade of the sea-ports in the South had sent the great stream of cotton and sugar trade through Texas across the Rio Grande and into the Mexican sea-ports, and San Antonio became a great teaming and trading center.

After the Civil War San Antonio maintained her supremacy in the increasing trade with Mexico, and a new era of prosperity began for the favored little city. St. Mary's College shared in the general improvement, and with the directorship of Brother Charles began also a new era of influence and efficiency. The new director was richly favored in many ways. His education had been most careful; he had completed his mathematical and classical courses, and was equal to the new and higher demands

of learning in the growing community; he was an accomplished musician; of an artistic temperament, and thoroughly in love with his work of instruction and formation of youth.

Almost from the very beginning he became a builder, and he continued the operation at various times, expanding with the expanding numbers of the College, until at last the institute had outgrown its quarters, and was forced to separate the thriving day-department from the overcrowded boarding-school section.

The cares of such a growing institution were numerous, and the activity of Brother Charles was felt in every department. But first and foremost was always the school. In the daily program of the school he gave the place of honor to the half-hour of Christian Doctrine, and insisted on the full time being given it under any circumstances; he graded the classes on English, and shifted classes for the Arithmetic hour; he read the weekly notes in all classes every Monday; he created a system of emulation by means of monthly testimonials and inscription on the magnificent Roll of Honor in the College parlor; he might be expected to step into any class at any hour, and take up the current work of recitation, and, most difficult and trying of all, he never failed for years to be on hand at the morning and afternoon recesses in the school yard, when the entire school of 300 or 400 pupils were released at once for a quarter of an hour, and kept in reasonable check by his single presence.

For he was severe and made no pretense at being aught else. He was strict by temperament, and strict from principle; unconditionally severe, and unconditional severity, like unconditional surrender, has its advantages, for it expedites matters and puts each one quickly and unmistakeably in his right place. He knew no compromise with duty. His own duty was supreme to him; and reckoned the same with every one else.

His severity of principle re-acted on his manners, and even on his very looks and approach. He might have tried to be kind, but it would come enveloped in its outer case of sternness—and if he was doomed to have a reputation for severity, he might have thought, why not have its advantages as well? And he had them too. There was order wherever Brother Charles was, and there

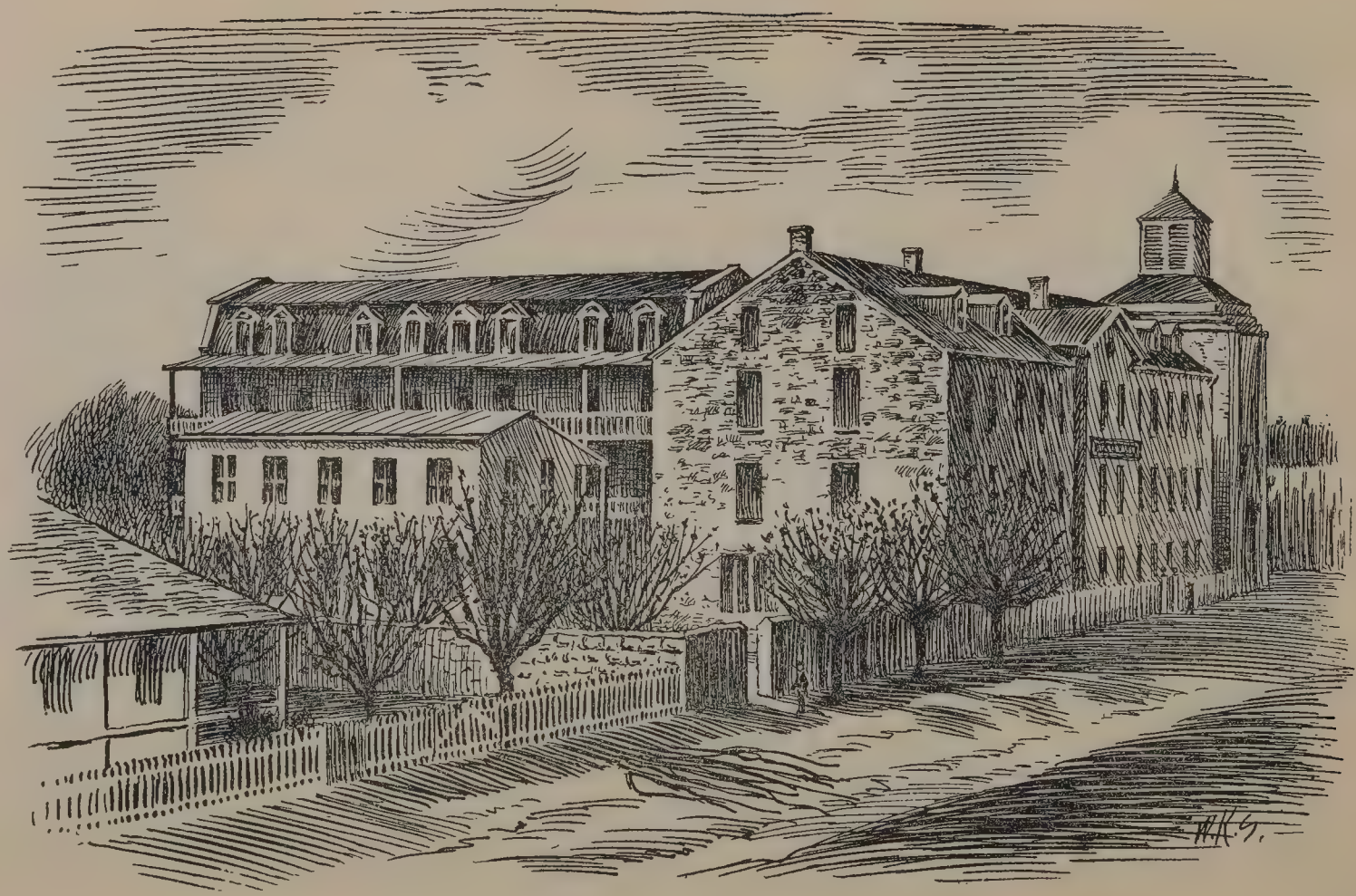
was learning and progress too. He was known to many in his later years of stewardship as a man of business, but in his earlier and better days as director of the College he was also a man of business, and his goods were, so to speak, moral training and discipline. And he took care that the goods were delivered, too.

Nothing of importance in education escaped his vigilant and his zealous care. For over twenty years, even as director of the College, he kept charge of the boarders during all their meals, and walked up and down the dining-room, keeping a sharp look-out for faults against table etiquette. A large chart hung at one end of the dining-room and the principal "Don'ts" were stenciled in large type, and at any infringement:—"Copy the Etiquette card once or twice" or oftener, according to the gravity, and the victim came back after meals "to earn his recreation and to learn his politeness," as Brother Charles used to say.

These were details indeed, but education and manners are things of detail, and Brother Charles, as a business man was a master of detail. The growth of the College, especially of the boarding department, called for a competent man of affairs, and Brother Charles was the very one needed. The whole city knew him as a shrewd buyer and a hard bargainer, though withal, an excellent provider, and there were very few legitimate complaints about the table management. The ornamental gardens of good old Brother Edel were turned into school-yards; grotto and shrubbery, wind-mill and arbors, had to make way for new buildings, and the aesthetic soul of Brother Charles was made to suffer in the cause of economy and expansion.

St. Mary's College in those days was by far the largest institution in the city; its new towering building of four stories was the wonder of Southwest Texas, and all the houses of the imposing group even as they stand to this present day, were built before there was a railroad within eighty miles of San Antonio. The city was proud of Brother Charles, and gratified and benefited by his enterprise, and although some were uncertain about his foresight, time has amply justified his wisdom.

And his foresight was for details as well as for distant prospects! One night a hail-storm played havoc with the window



St. Mary's College, San Antonio, Texas, in 1876

panes throughout the city. Early in the morning Brother Charles roused his faithful servant Sancho, and ordered him to get his pushcart. Every hardware store in town was visited as soon as it opened—and there were only two!—and every box of glass, large or small, was bought and loaded on the cart before the merchants could suspect, and trundled off to St. Mary's College. A hundred householders hurried to the stores to get their window-panes but they found the market cornered; they agreed at last to smile, and wait till the next ox-train came in from Austin, eighty miles away.

The prominent banker of San Antonio, a loyal Irish Catholic named John Twohig, an affiliated member of the Society of Mary, on account of his benefactions to the College in the early days, had a genuine admiration for the business ability of Brother Charles, and regarded him as the shrewdest financial mind in the city. Brother Charles frequently visited "Brother John" at his bank. Mr. Twohig, himself a seminarian in his early days, sometimes made free to offer his advice on matters educational. Brother Charles would listen patiently, perhaps as the price and the prelude of some benefaction, but went back to the College and did as he thought best. Mr. Twohig used to complain amusingly of Brother Charles's negligence:—"He treats my advice and my donation like the two women at the mill in the Gospel story of the end of the world, 'One is taken and the other is left!'"

And indeed Brother Charles was a hard man to advise. He was better at giving advice than at taking it. But the remarkable success of all his enterprises during the forty years he spent at St. Mary's College seemed to justify his own assurance. Indeed, his self-assurance was so pronounced that it would have been disquieting to others if it had not been so well-founded in himself, and his assurance was founded on his absolute devotion to his school. He lived for St. Mary's College; *that* was for him the work of his life, as God and his superiors gave him to see it. What the Society of Mary was to its founder Father Chaminade, *that,* St. Mary's was to Brother Charles, and just as hundreds of devoted Brothers rise and call the Founder blessed for his unmeasured devotion to what has been their own means of perfec-

tion and hope of salvation, so also the hundreds of pupils who came under the influence of Brother Charles for forty years gladly and proudly proclaim their indebtedness to him and bless him for the last full measure of devotion that he gave to the work of his heart and of his life—St. Mary's College.

Brother Charles was more admirable than he was attractive, as is the case of all men whose qualities of mind dominate their qualities of heart. He inspired respect and even awe more than love. He had no intimates among men; his work was his only intimate. His temper was quick and his tongue was ready, but he never bore a grudge. He saw the fault or the evil more than he saw the person involved, and once things were righted, persons became all one to him. He semed cold and undemonstrative in the presence of great effort, and even of great success—for he never bestowed praise, nor did he relish adulation of any kind for himself. It would have been a heroic thing for any one who knew Brother Charles, to try to praise him to his face. He seemed to think that others saw themselves with the same interior scrutiny as he saw himself in the light of God's own estimate. At a re-union of old St. Mary's boys a purse was offered to be contributed to any one who could prove that Brother Charles Francis ever praised him.—No one came forward, and the offer could safely be made perpetual.

It might be objected that all this admiration and praise for Brother Charles is an after-thought, and so indeed it is—and what former schoolboy will deny that he feels the same to those teachers who did him the most good *now* as we might put it, irrespective of what he might have thought of his teacher *then?* And here we have another evidence of the foresight and wise determination of Brother Charles. He was content to "labor and to wait" in the present, if only his pupils would remember in the future; he was content "to appeal from Philip young to Philip old."

Severe and exacting as Brother Charles was in his dealing with teachers and pupils, there was one class of persons that appealed to the real kindness that was in his heart, and they were the orphans. He had a peculiar tenderness for the fatherless

and motherless of every kind. He reduced the rates on many a widow's child, and often forget about any charges when both father and mother were dead. Luckily for him and his peace of mind, and luckily for many an orphan child, Brother Charles was his own treasurer in the boarding school! He had an aversion for all oblique methods for raising money, and would never allow any collection or even any entertainments for the benefit of many worthy causes that might have looked to St. Mary's College for help, but when the Sisters of the Orphanage asked him to aid them, they were never refused. Every Christmas season for years St. Mary's gave an entertainment for the benefit of the orphans of St. Joseph's Asylum, and when, in the early '70's the Sisters were hard pressed for space and needed money to build and move to the Santa Rosa grounds the people of the city were surprised to see the staid old St. Mary's relax its rigor for once and employ any honest means to raise money for the purpose; they were even delighted to see Brother Charles start a whirlwind campaign, and press everything and everybody into service or contribution, with raffle, and entertainment, and personal solicitation and a grand bazaar—in short, employing every respectable invocation in the litany of charity-collecting. But the Santa Rosa of forty years ago was not the magnificent Santa Rosa of today.

In person, Brother Charles was of the ordinary. There was nothing striking or peculiar about him, a staid Christian gentleman, a polished religious, who would attract no attention until he was better known. He was of medium stature, with sharp features, piercing eyes, and firm-set jaw that bespoke his determined character. His movements were quick, and his gait was rapid, and somewhat heavy, from touching with his heels first. He had a trick of plunging forward with head nodding up and down when he was bent on business, and even in what he might have called a state of repose, he had a way of crossing his hands behind his back and rocking to and fro on his heels and toes. He was a Frenchman of course, and he often said he was, though he had no need to insist on it, and as the Frenchmen love to phrase it, he had the good qualities of his defects. He was quick and fiery

St. Louis College, San Antonio, Texas.

but not mercurial; he was vigorous, but not wrongheaded or hasty; economical, but not stingy. He had a trick of rubbing his hands when he pleased, "washing his hands with invisible soap," as Dickens puts it. There was nothing to fear from him when he came along jauntily, jingling his keys, or his small change in his left pocket; or even when he would start scolding on sight. When he lifted his spectacles with both hands, and peered through them at some offender as though he were looking at some curious specimen, then the culprit could expect to be dismissed at last with a shrug of the shoulders and a Bah! of contempt; but when he approached quietly, with a determined look, and indignation welling up within him and flashing from his eyes, then was the time for the unhappy culprit to put to cover.

He spoke readily and fluently and with an excellent vocabulary but with an unmistakeable French accent. His Spanish accent was better than his English, and his conferences on politeness and discipline given weekly to the boarders, were lessons in language, on both sides, because he repeated every remark in Spanish.

His temperament was decidedly nervous and impetuous, and it was only long practical self-restraint that held him in check. "Whatever thou doest do quickly," seemed to have been his motto, and it was surprising to see the amount of routine office work he could dispatch in a short time. He never made any to-do about his official duties; he would turn from great to small with utmost ease. And even when the time came to die, one of his admirers could not refrain from remarking that it was done just like Brother Charles did everything—quickly and well.

In 1894, he moved with the boarding department to the new St. Louis' College in the West End, and filled the office of steward. In 1896, he was relieved of all responsibility, and devoted himself to prayer and recollection with all the unimpaired fervor of his soul, though his senses were failing and his physical frame becoming decrepit.

He had always been healthy, and even when old age was telling on him, there was no particular ailment. On Christmas day of 1908, only six days before his death, he took his customary

walk with the Brothers, in the College Park, and rehearsed, as was his yearly wont, the story of his arrival in San Antonio on Christmas morning of 1854—"Fifty four years ago today," he said, for he had been recounting the same tale for over fifty years, and as the Brothers used to say "he improved it every year"—"Not so," Brother Charles would retort, "I never improve the story!"—"But you do! for last year you said it was fifty-*three* years!"—It was a yearly pleasantry, but this time was destined to be the last. Rather unexpectedly, though not suddenly, the end came. On December 29th, there set in a weakening of the heart. He was brought to Santa Rosa Hospital for treatment; next day there was a general prostration, and Brother Charles requested that the last Sacraments be administered. He lingered semi-conscious and in constant prayer till the evening, when, at 7 o'clock, surrounded by the sorrowing priests and Brothers of three communities, he sank peacefully to his eternal rest. He lies buried in the cemetery of St. Louis' College.

He died in the eightieth year of his age, the sixty-second of his religious profession, and he had just completed his fifty-fourth year of service in San Antonio.

The work of a teacher may be an ungrateful task in general, but in this respect Brother Charles was singularly favored. His lines were cast in pleasant places; he had the advantage and the happiness of living out his entire career of fifty-four years in the same city he loved so well, and among people who knew him most favorably, esteemed him most highly, and had come to look upon him even with veneration.

And well indeed did Brother Charles deserve the esteem, the honor and even the veneration which it was his merit to command. He was a man of whom the human race can be proud; a religious whom his brethren will delight to honor; a teacher of whom the people of San Antonio, and especially the alumni of St. Mary's College will never forget.

His work will endure in all its vigor, though carried on by other hands, and his memory will ever be cherished most by those who knew him best in life. Other suns may loom above the horizon; brighter stars may shine in the evening sky; luminaries of

greater magnitude will rise and dazzle the eyes of men who knew not this one; but for those who saw and knew the beauty of this attractive and commanding character, there will always be a vacant space in the arching firmament of their remembrance, where once a brilliant star shone forth, but where it is seen no more.

Its admirers will look back sadly indeed, but lovingly and thankfully too, and recall the cherished memory of a zealous, able and saintly instructor; they will thank God that such a man had blessed their days, that they had the opportunity of knowing him, and the privilege of living under his religious guidance, and they will feel that they are all the better for having been brought up under the care of so noble a man, so skillful an educator, and so worthy a religious as Brother Charles Francis.

CHAPTER THE THIRD

THE FIRST ESTABLISHMENTS

Cincinnati, Dayton, San Antonio, Cleveland, Pittsburg, Rochester.

WE have stood with the pioneer Brothers upon the heights that overlook the fields they entered; we have studied their personalities and their characters from close, but have viewed their careers and enterprises only from a distance. We shall now descend with them into the fields of their labors and follow the courses of their various careers and their fortunes and foundations more in detail.

* * * * * *

After the letter to the Superiors in France, in which he detailed the needs of the schools, and suggested the names of the Brothers whom he desired to have, Father Meyer had returned to Dayton in September, to continue his parish work with Father Juncker at Emmanuel's. He came back to Cincinnati before the end of October, by which time he expected the Brothers would arrive, but they were delayed, and he aided Brother Schultz in his work at Holy Trinity School until their arrival.

The first colony of four Brothers destined for America left the mother-house at Ebersmunster in October, 1849, and embarked at Havre in a slow-sailing merchantman, the "Alfred", bound for New York. The captain was exceedingly kind to them and even built them a separate cabin so that they could better attend to their religious duties. One of their fellow-passen-

gers happened to be a lady from Bordeaux, who had been for many years a member of the Sodality of Father Chaminade, and knew the founder very well. She was visiting the United States in company with her daughter, and was delighted to meet the disciples of her friend and spiritual father.

After a voyage of forty-two days, the little band reached New York. They went at once by boat to Albany, by rail to Buffalo, again by water to Sandusky, and lastly by rail to Cincinnati, reaching that city at midnight of the third of December. Father Meyer had not known when to expect them, and was not at the station to receive them. It was bitter cold, and the weary travellers, through the kindness of a grocer near by, made themselves as comfortable as they could be in his store for the rest of the night.

At daybreak, Brother Edel, in his capacity as senior member of the little community, set out alone to look for their new home. He had formed some dim idea of what sort of a building the Holy Trinity School ought to be, and when, within a few blocks, he came across a rather imposing structure that looked to him like a prosperous academy, he judged that it must be the place where Father Meyer and Brother Schultz were expecting them. Simple-hearted man as Brother Edel was, he did not think of first making sure of the place before calling his companions; he hastened down to the railroad station and notified the Brothers that he had found their new home.

The travellers gathered up their baggage and bundles and wraps and followed Brother Edel to the house, where they tried in vain to arouse the neighborhood at 5 o'clock in the morning, until a German workman passing by, kindly asked them what they wanted. It was a public school that they were trying to enter, one of those stately buildings for which Cincinnati was famous, even in those early days. The man led them to the door of the Holy Trinity School, and there, in the company of Father Meyer and Brother Schultz, they felt that their long journey was at last over.

Within a few days they were already busy in teaching school—rather an easy thing for them to do in Holy Trinity,

because the parish was exclusively German. The Superiors in France had designated Brother Edel as director of Holy Trinity School, with Brother Litz as his assistant, and Brother Stintzi as director of St. Paul's, with Brother Zehler as his assistant, but the pastor of St. Paul's had become impatient at the delay and cancelled the contract. Father Meyer took the liberty to transfer Brother Stintzi to Holy Trinity, and reserved Brother Edel and Brother Zehler for the foundation he had planned in Dayton.

In January, 1850, Father Juncker, pastor of Emmanuel Church, prepared for a visit to Europe in the interests of his parish, and applied to the Bishop to allow Father Meyer to supply his place. Father Meyer assumed the charge of the parish in February, and profited by the occasion to continue the negotiations which he had begun the previous year with Mr. Stuart for the purchase of his property.

It was a large estate known as Dewberry farm. Mr. Stuart had sold it to the Honorable Charles Anderson, later Governor of Ohio, who had lived in it for some years. In 1840, the central residence was destroyed by fire, and Mr. Anderson rebuilt it on the original plans. Later Mr. Anderson joined in a law partnership with the late Rufus King of Cincinnati, and went to reside in that city. Before leaving Dayton, Colonel Anderson turned back the property to Mr. Stuart, who had also been preparing to leave Dayton and return to France, where he had lived formerly, and where he still had large interests.

Colonel Anderson had laid out the property in lordly style, according to the description which Father Meyer gave to the Superior, in a letter of August 10, 1849. There were fields and pastures, paddocks and vineyards, barns and stables, and a stretch of woods. The central house was a rather pretentious structure, two stories high, and finished in castellated style. A fine avenue of cedar trees swept down in a broad curve from the mansion to the Lebanon Road on the western slope.

Mr. Stuart had long before become disenchanted with the property; his little daughter Louisa had died in the mansion in 1848; his wife complained of miasmata from the neighboring

swamps, and he was anxious to sell again. Father Meyer was almost equally anxious to buy, but he had no resources, and no immediate prospects of any. He felt the importance and even the necessity of having a central house for the formation of candidates for the Brotherhood, and he had also planned to open a boarding-school somewhere near Cincinnati. The Bishop of Cincinnati had encouraged him in both plans and had promised him all the assistance and support he could give.

The price of the Stuart property was $12,000, and well-informed people assured Father Meyer that it was an excellent offer, and really amounted to a forced sale. No option would be accepted, and even if he had so desired, Father Meyer had no money to cover it. He determined to rely on Providence, as well as upon the kindness of the Superior-General, and make the purchase.

The 19th of March, 1850, the feast of St. Joseph, was set as the day for signing the deed. Father Meyer said mass in one of the rooms of the Stuart mansion. The buffet which he used for an altar on that memorable morning is still in service in the infirmary of St. Mary's College, and it continued to serve the same purpose for nearly a year. After the mass, Father Meyer arranged the terms of the sale, and signed the contract. He took a little medal of St. Joseph, used it as a stamp on the seal, and then offered it to Mr. Stuart as a pledge, saying:—"I have no money now, but St. Joseph will pay." Mr. Stuart smilingly accepted the medal. The term was five years, with interest at six per cent. payable semi-annually on March 19th and September 19th; but poverty and fire, panic and misfortune combined to delay the payment unexpectedly long, and it was twelve years before Father Meyer made the last payment on the principal.

Father Meyer evidently regarded Mr. Stuart as a benefactor of the Society, in the sale of the Dayton property, and he promised to affiliate the entire family, father, mother and son, to the Society. In October of the year of purchase he petitioned the Superior-General to send the letter or diploma of affiliation to Namur, in Belgium, where Mr. Stuart was then living.

Never was enterprise undertaken with a more complete want of material resources, but it has been remarked that a lack of all visible means of success in starting a work dedicated to God's honor and glory is a sure sign that the work is divinely destined to succeed.

This purchase was seemingly an ordinary transaction, but its effects were far-reaching and definitive for the Society of Mary. It made Dayton the headquarters of the Brothers of Mary in America, and just as the Institute is known in France and in other European countries as the "Society of Mary of Paris" from its mother-house in distinction from the Marist Fathers of Lyons, so in the United States the Brothers of Mary have always been associated with Dayton, their first definite establishment in America.

This purchase had also a most decisive effect on Father Meyer, and in the light of what we know and see at the present time, it would seem on the one hand to have been a fortunate transaction for the future of the Society, but on the other hand a premature act for its immediate prosperity. During all the critical period of formation and introduction of the Society of Mary in America, the debt of the Mother-house hung like an incubus upon a man who needed at that time of all things, liberty of action and wideness of choice.

No doubt, a debt is a debt, and an obligation is an obligation, but there are resourceful men who can owe money gracefully and even grandly; there are men who are only spurred to greater effort under the load of debt; but these are men who look more to the legitimate resources and the ultimate value of what they have bought, and who rely on time and tide to work in their favor. Father Meyer was none of these kind. To him a debt was an incubus to be shaken off as quickly as possible; it spurred him to no greater effort, to no new enterprise, but rather acted as a sort of torpedo-fish to numb his faculties; it kept his face looking to the earth for material resources from the ground he had purchased, where men of keener judgment would have found moral investments; it kept his nose to the grindstone, so to speak, sharp-

ening his wits to eke out the ground's payment from the ground itself. The real resources lay more in the men than in the earth; more in the formation of teachers at any expense, than in the farm's natural resources, but Father Meyer saw things in a different light, and the sequel will show that he became a farmer of the earth instead of a former of men, and a slave to his debt instead of its master.

It was agreed that Father Meyer should take immediate possession of the crops and all the property except the mansion. which Mr. Stuart and his family were not to vacate until May. Brother Schultz, Brother Edel, and Brother Zehler were called from Cincinnati to Dayton and re-enforcements were asked for from France. The name of the estate was changed to Nazareth, in honor of the Holy Family, and active measures were taken at once to improve the property, which had fallen into partial neglect. Brother Edel took charge of the garden, Brother Zehler of the farm and the outlying property, while Brother Schultz looked to the domestic arrangements. Until the mansion was vacated, the Brothers lodged in the farmer's house on the vineyard hill.

Since March, the Bishop of Cincinnati had been urging Father Meyer to open a boarding school at Nazareth but there were neither teachers nor arrangements for such an enterprise. At last in the middle of June news came that a colony of three Brothers was on its way to Dayton. At the request of Father Meyer, the Bishop sent him a priest to serve as a teacher of English for a year. This was Father Byron, a young Irish clergyman who had entered the diocese a year previous. He did excellent work at Dayton for several months and left a pleasant memory among the Brothers and the boys.

A prospectus of a boarding-school was drawn up and submitted to the Bishop, who changed nothing of it at all, but added a very significant clause at the end:—"and none but Catholic boys are admitted." He also inserted the prospectus in the next issue of the Catholic Telegraph, the diocesan organ edited by his brother, the Rev. Edward Purcell, the Chancellor of the Diocese.

It might be of some interest to read the first prospectus of a school in 1850 that has grown to such pretentious proportions in 1917.

ST. MARY'S SCHOOL FOR BOYS

IN DAYTON

The course of instruction will embrace: Reading, Writing, English, French and German Grammars, Arithmetic, Practical Geometry and Mensuration, Book-keeping, History, Geography, Drawing, Vocal Music, Botany, Agriculture and Horticulture.

TERMS

Per quarter for board and tuition (payable in advance)..... $18.00

Day-school for externs: Tuition per quarter....$3.00

The postage of letters, books, stationery, doctor's bills, washing and bedding form extra charges, or may be furnished by parents.

The Scholastic year will open the first Tuesday of Sepember and will be finished the last Tuesday in July, and none but Catholic boys are admitted.

Address:

REV. LEO MEYER

Dayton,

Montgomery Co., Ohio.

A few Catholic families of Dayton and the vicinity had importuned Father Meyer to open the school at once, and he determined to do so, even though there would be only a month before the end of the term. Accordingly on July the 1st, 1850, the school was opened, with Brother Zehler and Father Byron in charge. The boarders were to lodge in a part of the Stuart mansion, and classes were to be held in the frame building which had heretofore served as dwelling for the Brothers.

Fourteen day-scholars reported on the first of July. The first one enrolled was Lawrence Butz, who was always proud of his distinction as the pioneer pupil of St. Mary's. Eventually he became Mayor of the city of Dayton for two terms, and is well

remembered in the history of the city for his honest and efficient administration. He was one of the founders of the Catholic benevolent society, the Knights of St. John. He entered the life-insurance business in Philadelphia, where he died in 1913, a fervent Catholic to the end.

The first resident pupil enrolled in September, 1850, was Joseph Greulich, whose father was a butcher on the Cincinnati Pike. He remained five years in the school. On the outbreak of the Civil War he enlisted in the navy, and rose to the rank of lieutenant. Later he became the leading druggist in Appleton, Wisconsin. He died in Bartlesville, Indian Territory, where he had gone as resident manager for the oil interests of his younger brother.

The school was now generally known as St. Mary's Institute. Bro. Zehler and Father Byron easily sufficed for the small number of pupils, hardly ten in all. On October 9th, three new Brothers arrived in Nazareth. Brother Heitz was placed in charge of the farm, Brother Ignatius Kling was employed as tailor, and Brother Andrew Dilger worked as carpenter. Opposition to the school developed among the clergy of Dayton and Cincinnati, and for a period Father Meyer was disheartened. "The demon is playing his part under the appearance of good," he wrote to his Superior; "some of the clergy have advised against our school, and have declared that no one shall go from their confessionals to the Convent at Dayton—but Mary will soon be victorious."

These reasons for opposition seem to be mixed, but evidently some persons suspected that the school was only a cloak under which proselytizing could be done for the Brotherhood. The suspicion was entirely unfounded. Father Meyer made no attempt to recruit his staff of Brothers from among the good Catholics of Dayton or the vicinity. On the contrary, he was blamed by his own religious for his lack of activity in this particular, and there was good ground for the complaint. In fact, the secret opposition of which Father Meyer met evidence in various circumstances, became the bane of his life and the burden of his letters. "And here I am," he says, after writing of an abuse in a parish

which he dared not rectify, "here I am, shut up in four walls, under a formal prohibition to interfere in any way whatever."

When Father Meyer left Cincinnati to establish his residence at Dayton, the Bishop gave him explicit instructions to have nothing to do with the parishes in the city, but to devote his entire time to his religious community. However, Father Juncker, of Emmanuel parish desired the assistance of Father Meyer, and even intimated that the Society of Mary could take charge of his parish if he should be called away. He referred to his probable nomination for a diocese, and six years later in fact he was named as first bishop of Alton, Illinois. But the Archbishop would hear nothing of such an arrangement. After a conference with the Archbishop, Father Juncker's attitude changed completely; he seemed to go even further in the very opposite direction than the Archbishop himself. Father Meyer in consequence suffered from a misunderstanding to which his closest opponent had given the first occasion, for he himself had injected the idea and he then affected to fear that Father Meyer was harboring it. School and community both suffered from the imputation, and it took years to eradicate the mistaken ideas, and to raise the institution to a proper level.

The curriculum of St. Mary's Institute, as announced in the prospectus, was not pretentious at the best, considering its ultimate aim, but even as it was, only the barest essentials could be attended to. Reading, Writing, Arithmetic, English and German, were the burden of the class-work for five years. The rest of the course remained in suspense for lack of students. The teachers of the "first class" as it was called, were fully competent, but Catholic education in the Ohio Valley had not yet reached the middle heights of the school prospectus. And as to "Botany, Agriculture and Horticulture," the crowning studies of the list, they evidently smacked of the Continental school system, and had been copied from the prospectus of St. Remy, the great agricultural school of the Brothers of Mary in the east of France. Taken one and one, the Brothers were expert enough in them, but more from necessity than from taste, more from practice than from profession. Brother Edel was a botanist, and horticulturist, Brother Heitz was the agriculturist, but they found their rev-

enue all in the practice and not at all in the profession. If they had no occasion to teach these useful arts, they had great need to practice them. In fact, these departments of the Institute proved to be the most important and the most vital to the health and maintenance of the community, and all the Brothers lent a willing hand to the work of the farm and garden and dairy.

It is interesting to read the list of the "faculty" of St. Mary's Institute, as it appeared in the personnel of the Society for 1850—1851, and if we take the liberty to affix the professional capacity of each member, as reported in the letter of Father Meyer to the Superior-General, it becomes almost amusing.

Very Rev. Leo Meyer.....Superior and Chaplain.
Brother Maximin Zehler.....Teacher of the first class.
Brother Andrew Dilger.....Carpenter.
Brother Andrew Edel.....Gardener.
Brother Anthony Heitz.....Farmer.
Brother Ignatius Kling.....Tailor.
Brother Charles Schultz.....Cook.

It reads like the roster of a Benedictine abbey-school of the tenth century. But it was not even a monastery school; it was rather a monastery with a school attached, as a kind of after thought, or as a thought in between, because even the "teacher of the first class" was impressed into the work of the farm during his spare hours, and spent his early mornings and late evenings in the stable and the gardens. House-keeping and domestic economy were more in honor than learning; culture had to wait upon the cook, and the "Practical Mensuration" of the prospectus had to make way for the more practical work of ploughing.

Whether the time or the vicinity was not yet ripe for education, or whether the half-heartedness with which the venture was undertaken on the one side was met with something a good deal less than half-heartedness on the other, is hard to say, but the school was not successful at the beginning. For the first two years the number of day scholars and resident pupils combined varied from ten to fourteen. Opposition might have counted for something at the very beginning, but positive efficiency and determination are ever a good match for mere negative opposition.

Some have suggested that the fact of the Brothers speaking

German may have conveyed the idea of a school for Germans, and when we recall how difficult it was in those days to get Catholic boys of German descent to take any higher education after their First Communion, we may easily explain the slim attendance.

Others have suggested that the very title of the institute conveyed the idea of a convent school for girls, especially to Germans, who were accustomed from the Old Country to hear boys' schools named after male saints and girls' schools named after female saints.

Others again have suggested that the restriction of admission to Catholic boys only, might have had a tendency to handicap the institute in a city where the native and wealthier population were largely non-Catholic. We have seen that this restriction was inserted by the Archbishop. Father Meyer accepted it loyally and adhered to it until the very end of his administration. He did more than accept it, for he entered into the spirit of the restriction, and when he heard that the Bishop of Galveston, Texas, had recommended Brother Edel to admit both Catholics and non-Catholics in the newly established St. Mary's College in San Antonio, in 1852, he wrote a letter of remonstrance to Mgr. Odin.

In September, 1851, Brother Litz was transferred from Cincinnati to St. Mary's Institute in Dayton as assistant-teacher in English, to succeed Father Byron who had been appointed to a parish. The following year when Brother Zehler was commissioned to open St. Mary's School in Cincinnati, Brother Litz succeeded him as head of the institute.

The transfer of Brother Zehler to Cincinnati in the summer of 1852 marks a period in the life of Father Meyer. He had resolved to take charge of the school himself to a large extent, and Brother Litz was named his first assistant. Many causes had conspired to cross his purposes, and he seemed doomed to pass through a valley of tribulation. Things looked black on every side, and there is evidence abundant that he was thoroughly discouraged and almost ready to abandon the enterprise. He was uncertain of the issue of the boarding-school and day-school; its attendance was meagre and shifting, and it was very difficult to keep up with the rather pretentious curriculum; the personnel of the house had been crippled by a call from Texas, and he was

expected even to give further aid at a time when it was difficult for him to get any volunteers from France; very few candidates offered themselves for the Brotherhood, and those few were mostly men already advanced in life and unfitted for work in the class-room. The clergy in the city were set against the institution, and Father Meyer had been assured that the Archbishop's last visit to France was made for no other purpose than to urge his immediate removal. There was almost a spiritual interdict upon the chapel of Nazareth so far as the neighborhood was concerned, and the activities of Father Meyer were jealously limited to the needs of his little community; his indifferent success at conciliation seemed to indicate that he was either unfit or unwelcome. The seeming indifference of the Superior-General himself disheartened him; a circular of 1852, addressed to all the members of the Society of Mary, recommended the new American missions to the prayers and good will of the Brothers, but said not a word of the foundation at Nazareth,—"as if the Brothers at Dayton did not belong to the Society," complained Father Meyer to the Superior-General himself. The spectre of the debt haunted him, and his own financial status began to trouble him. As early as 1850, shortly after the purchase of Nazareth, he had been induced by the Archbishop—Cincinnati had been made the head of a province in July, 1850—to make a will in favor of the Metropolitan of the diocese, and now he feared that he had acted rashly and might be the cause of judicial complications in the management of the estate: "I allowed myself to be led like a child," he wrote to his Superior, in commenting on the situation.

The people of the city knew of the opposition of the clergy to Father Meyer; rumors were circulated that the Brothers were ready to abandon Nazareth; the Archbishop himself had learned to look with disfavor on the enterprise of religious men who were directed from Europe, and who even then did not seem to enjoy the confidence of their own superior, for in his visit to the Superior-General at Bordeaux, in the summer of 1851, he had gathered the impression that the General Administration of the Society was averse to the holding of Nazareth and to the financial policy of Father Meyer. The Archbishop even tried for a season to dissuade Father Meyer from further effort, and offered him one of

the finest parishes in the archdiocese,—but he also added, as his real and worthier conviction:—"And still, you are better where you are."

It was in the midst of these disquieting circumstances that Father Meyer received several visits from the venerable Father Stephen Badin, the proto-priest of the United States. The famous missionary, ordained in Baltimore, in 1793, and active in service for fifty-seven years in the missions of Kentucky, Indiana and Illinois, was now living in retirement at the Archbishop's house in Cincinnati. Father Badin loved to visit the Brothers in Dayton; he found the company of Father Meyer most congenial, and would have gladly have spent his remaining years in this little "French colony", as he called it, but there was no place. On some of his visits to Nazareth he stayed several weeks, and became much interested in the enterprise. Father Meyer had been planning to sell the front part of the estate bordering on the Lebanon Road, in order to pay for the rest, but the advice of Father Badin, who, of all priests, had reason to be expert in financial matters, deterred him. This was in 1853, the very year of Father Badin's death. "In ten years this property will be worth sixty thousand dollars," he told Father Meyer, and he could have added that the very lap of land which was destined to be sold first, would soon become one of the most valuable parts of all.

On January 22nd, 1853, the Archbishop of Cincinnati had remitted to Father Meyer the official acknowledgment of proprietorship in the following documentary words:—"I approve of the acceptance of this property by the venerable Society of Mary, under whose exclusive direction, and not that of any lay person, the school, church and congregation shall be placed, next after the Archbishop, according to the doctrine and discipline of the Catholic Church."

Evidently the Archbishop expected the establishment at Nazareth to be the nucleus of a parish church and congregation, and he took steps to legalize the situation in conformity with the newer regulations that had been found necessary, on account of some abuses in the old trustee system which had just been abolished in the council of the Church in theUnited States, held in Baltimore.

The boarding school began to improve, and by January, 1853,

there were twenty resident and over thirty day-scholars. Even Father Juncker surprised Father Meyer by applying for two Brothers to take charge of his school at Emmanuel Church in Dayton. Father Meyer gave him Brother Litz, his own first assistant, but neither their views nor their methods agreed, and after many very interesting controversies the Brothers were withdrawn again and Brother Litz returned to his class in the boarding-school.

By November, 1853, the number of boarders surpassed thirty; there was no room for more, and a new building was projected for the next summer. "There are forty-four of us in the dining-room," wrote Father Meyer in January, 1854, "and the house is as full as an egg."

In the spring of 1854, ground was broken for a two-story addition to the south side of the Stuart mansion. It was 60 feet long and 40 feet wide, constructed of brick, and cost upwards of $2,000. The building was under roof by September. The chapel was moved to the first floor of this annex, and blessed on October 1st, 1854, the feast of Our Lady of Victory. The rest of the building was not completed until the following summer.

This first substantial improvement to the property was largely due to the encouragement as well as the generous assistance of a benefactor who has earned the everlasting gratitude of the Brothers of Mary. This was Mr. Henry Ferneding, of Dayton. Already at the beginning of the Institute, when the tradesmen of the city hesitated to give credit to the Brothers, Mr. Ferneding advertised that he would stand security for all debts contracted by them. He had learned to esteem the character of Father Meyer while he was administrator of Emmanuel parish in the early part of 1850, and he never lost interest in the work of the Society.

Mr. Ferneding was born in 1812, in Oldenburg, Germany. At the age of twenty he came to the United States, and after some years spent in Baltimore, Pittsburg and Cincinnati, he came to Dayton, and found employment in the building of the Miami and Erie Canal. He went into the hay, grain, feed and malt business in Dayton, and prospered with the growth of the city. Already in 1853, Father Meyer had mentioned him to the Supe-

MR. HENRY FERNEDING
1812—1905

rior-General in France as security for any loan the Brothers would care to negotiate, but the natural independence of Father Meyer had led him to decline any definite advance on the debt to Mr. Stuart.

In the spring of 1853, Mr. Ferneding took the liberty of buying, in his own name, and unknown to Father Meyer, a wooded property of 12 acres, lying to the north of the Institute, and separating the Brothers' property from the Woodland Cemetery. He paid $2,500 for it, and held it in his own name until Father Meyer could acquire it. The first present for the new chapel, a beautiful ostensorium,was also from Mr. Ferneding. When the new building was to be erected in 1854, he took upon himself the work of letting the contract and tending to all the details and supplies. He advanced $1,000 in cash for wages to hold the workmen, and donated $1,500 for material. He also gave a scholarship of $500, the revenue to be used forever in support of some worthy indigent student.

As a token of gratitude for these benefactions, Father Meyer petitioned the Superior-General, in November, 1854, to grant Mr. Ferneding an affiliation to the Society of Mary, by which he should share in the merits and good works of the Society. This diploma of affiliation was duly made out in Bordeaux in January, 1855, and sent to Nazareth. Father Meyer had it translated into German, and, as he informed the Superior-General, "engrossed it on a beautiful sheet of paper bought expressly for the purpose and ornamented it with a vignette. Our carpenter made a frame for it (sic), and we presented it to Mr. Ferneding on the 2nd of February, the feast of the Purification."

The Society of Mary bound itself to have thirteen masses said every year for the Ferneding family during the lifetime of Mr. Ferneding and of his children to the third generation.

Mr. Ferneding remained active in business until his eighty-sixth year, retiring only in 1898. He died November 16th, 1905, at the ripe old age of 93. Mr. Clement Ferneding, his son, has continued the friendship and good-will of his father for the Society of Mary, and the grandson, the Hon. Harry L. Ferneding, Associate Justice of the Court of Appeals of the State of Ohio, a

ENTRANCE TO THE COMMUNITY CEMETERY

graduate of St. Mary's College, still continues to render excellent services to the Brotherhood and to the College in Dayton.

"In the midst of life we are in death," and Father Meyer was duly mindful of this condition. So far, the health of the community had been good, but early in 1854, Brother Louis Curiec, one of the youngest members of the community, began to fail, and the doctor could hold out no hope for his recovery. Father Meyer bethought himself of providing a suitable place for the dead, and received the necessary authorization from the township authorities to lay out a private cemetery. He chose the lap of land lying south of the farm-house, at the eastern end of the property, in a secluded part of the grounds, and safe from any incursion of traffic. The cemetery was blessed on November 1st, 1854. Time has proved the wisdom of the choice of site as well as the delicacy of taste displayed in laying out the grounds. Cemeteries are restful enough by their very nature, indeed, but it is safe to say that, in another sense, there is not a more restful and beautiful cemetery in the country than the little community graveyard in Nazareth.

The great natural development of the country received a decided setback in the business depression of 1854 and 1855. The season was bad, rivers ran dry, and the canal that passes through Dayton could not be used. Prices went soaring. Flour that used to sell at $4 a barrel went up to $9, and provisions of all kinds were dearer than ever before. It is both disquieting and consoling for us, in these times of high prices, to hear the people of those days, who were used to buying butter for 8 cents a pound, beef for 4 cents, and eggs at 6 cents a dozen, and then were expected to pay twice as much. They might have lived longer and fared worse. Before the winter of 1855, there were hundreds and thousands of men who were willing to work on the farms of Ohio for mere food and lodging.

The principal of the debt on the property fell due in March, 1855, but it could not be paid, and an extension had to be arranged with Mr. Stuart, who was then in Paris. So far, in fact, only $2,000 had been paid on the principal. In January, 1855, Father Meyer had refused an offer of $24,000 for the Nazareth property, and he felt confident that, with time and the gradually increasing

prosperity of the boarding-school, slow though it was, he would be able to meet the terms of the new extension on the debt. But the worst was yet to come. A disaster was in store for the struggling institution which nearly overwhelmed it. On the night of December 26 and 27, 1855, fire destroyed the Stuart mansion and the newly completed annex, and the morning of St. John's day saw the Brothers without home or shelter. Brother Litz, who was director of the school at that time, has left us an interesting account of the event.

"At one a. m. on the morning of December 27th, Brother Heitz came to the dormitory of the pupils and entering my cell gently woke me and told me that the east side of the house was on fire. It was a shed used as a carpenter shop. I rose immediately, dressed hurriedly and hastened out to the boys' dormitory, where I seized the big hand-bell, and gave the usual signal for rising, calling out "Benedicamus Domino" as coolly as I could. The boys answered with the "Deo Gratias", perhaps a little sleepily and grudgingly, though they suspected nothing, for they evidently thought it was the regular five-o'clock bell for rising."

"They said the usual prayers and were getting ready to hurry down to the yard and wash—for the pump-trough was our only basin in those primitive days,—but I stood in the doorway to hold them back, and when they were all assembled, some twenty-five in number, I told them quietly that the house was on fire, but that there was no immediate danger in the bed-room. The boys were remarkably cool and collected, and under my instruction they commenced the work of salvage. They carried out the bedding and beds first, and then helped the Brothers to clear the chapel, study-room, and class-rooms. We succeeded in saving much more than we ever expected, even the garret being cleared, and all the trunks carried to a place of safety."

"The fire had gained too much headway and there was no means of getting water. The fire-engines from town arrived too late, but even if they had been early, they could not have done much good, as the weather was unusually severe, and the water froze in the pipes. By four o'clock in the morning the house was a smouldering ruin. At daybreak we took the boarders to a

neighboring house, where a kind friend gave them breakfast. We then sent them back to their homes in Dayton or in the neighboring towns."

At the time of the fire the community of Nazareth numbered twelve. Father Meyer and several others were invited to the rectory of Emmanuel Church by Father Juncker; the others found shelter with friends in the neighborhood. The destitution was extreme, but not the discouragement. Humanly speaking there was little consolation in sight. The loss on the property was appraised at ten thousand dollars, and no insurance had been carried. Ten thousand dollars of the original purchase price still remained unpaid, and there had been an additional debt incurred for the new annex and the improvements in the original building.

It was with mingled feelings that Father Meyer contemplated the ruin in which he was the most interested as well as the most interesting figure. It was some time before he came to a decision as to his next move. The winter was one of the severest in the history of the country; the snows that fell since December were still unmelted in March; for weeks the weather stood at ten below zero or lower, and the work of reconstruction, even if intended, would have been impossible. Father Meyer proposed to the Superiors to discontinue the school at Nazareth and keep only the farming interests. "Since the school at Nazareth has been the apple of discord, I think we had better suppress it," he wrote to the Superior-General in January, 1856; "Brother Stintzi has opened a boarding-school at Louisville, Ohio, and one in the State is enough for us. I have offered the use of the farm to the Archbishop and to the pastor at Dayton; neither the one nor the other would be sorry to see us leave."

Mr. Stuart was at Namur, in Belgium, when he heard of the destruction of the Brothers' homestead in Dayton, and he expressed some uneasiness as to his guarantee. The Superior-General offered to return the property to him, and to recompense him for the loss of the house, but Father Meyer, who intended to keep the property for a novitiate and farm, vigorously opposed the project and succeeded in re-assuring Mr. Stuart.

Right Reverend Bishop Henni had applied for a colony of Brothers in 1851. In January, 1856, immediately after the fire,

Father Meyer offered to send him a community of Brothers. He had already selected Father Mauclerc, Brother Henry Wuestefeld, Brother Andrew Dilger, and a novice named Nicholas Nickels, but the Bishop was not ready at that time , and asked for only one priest and one Brother, and named Brother Litz, with whom he had become acquainted in Cincinnati some years previously. They were sent at once.

The novice Nicholas Nickels had come from Pomeroy, Ohio, only a few weeks before the fire. After the fire Father Meyer advised him to leave the community, as it was impossible to give him the necessary care and training, but the young man preferred to remain. "Now, more than ever, in your misfortune," he said, "I can prove that I am determined to follow my vocation." He became an excellent religious, a devoted friend of Father Meyer, was ordained priest, served as the first ecclesiastical Novice-master for eight years, and for twenty-five years as missionary, until his death in 1898.

By the beginning of March, 1856, all the Brothers of Nazareth were again re-united in the old farm-building on the vineyard hill, but no attempt was made to re-open the school. The boarders who applied were sent to Louisville, Ohio, a little town in Stark County, five miles from Canton. Brother Stintzi and Brother Heitz were in charge of the school, and at its highest it had not reached fifteen pupils.

It was in this obscure and forgotten little village that the Right Rev. Amadeus Rappe, the Bishop of Cleveland, and his Vicar-General, the Rev. James Conlan, in the course of their missionary visitations, met Brother Stintzi. They were at once struck by his air of superiority, impressed by his intellectuality, and charmed by his grace of conversation. They soon intimated to him that he could do much more for religion and for education in the growing city of Cleveland than in this little unpromising mission.

Father Conlan was pastor of St. Patrick's, the largest church on the West Side of Cleveland, and even at that early date a comparatively prosperous parish. He had built a parish-school, but had grown dissatisfied with his lay teachers and was half determined to dismiss them. He urged Brother Stintzi and Brother

Heitz to come to Cleveland with him and to take charge of his school. The Bishop also encouraged the Brothers and promised assistance. Brother Stintzi welcomed the suggestion, and wrote to Father Meyer in Dayton, who commissioned him to accept the school and make the necessary arrangements to open it as soon as possible.

St. Patrick's School in Cleveland was the first English school accepted by the Society. The beginning was as humble as the subsequent success and prosperity were remarkable.

Brother Stintzi loved to relate his early experiences in St. Patrick's. When the two Brothers arrived in Cleveland they were installed in a house which the Bishop gave them, but there was no kitchen outfit or dining room furniture of any kind. On the first Sunday after their arrival, Father Conlan announced the coming of the Brothers and asked the congregation at all the masses to bring whatever they could spare in the way of household necessities and kitchen utensils. That evening there was a "shower" of useful articles of all kinds. There were spoons and ladles, knives and forks, plates and glasses, cups and saucers, pots and pans, a motley set, a little of everything and hardly two of a kind of anything.

School opened in September with 170 pupils present the first day. The narrow quarters even of the new school were soon outgrown, and another class was opened within a few days.

Brother Stintzi gained the special esteem and favor of the Bishop of Cleveland. In fact, Bishop Rappe became one of the stanchest friends and patrons of the Brothers. The very next year, in 1857, he gave them charge of his Cathedral School of St. John's, and was instrumental in introducing the Brothers into St. Mary's and St. Peter's of his episcopal city, so that, before 1860, the Society of Mary controlled the four largest parochial schools in Cleveland.

The friendship of the saintly Bishop for the Brothers, and his interest in their community were so great as to become at times almost embarrassing. He became their defender in one of the Provincial Councils of the archdiocese of Cincinnati, when the usefulness of the Brothers as teachers was called into question; he also took great interest in the welfare of the Society in general,

and especially advocated the thorough training of candidates, and was instrumental in directing several young men to join the Society.

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It may seem strange that, although the establishment of San Antonio, Texas, founded in 1852, was for ten years the subject of Father Meyer's solicitude, yet he never went to see it. Several times the Superior-General had urged him to visit that mission, but it is proof of the extreme economy of Father Meyer as well as of self-abnegation, that he never even seriously planned to visit the house in San Antonio.

St. Mary's College in San Antonio was up to the Civil War, the largest and most prosperous establishment of the Brothers in the United States. Father Meyer had seen it grow from a community of four to one of nine, and had seen it expand into the farm-colony of the Mission Concepcion, two miles away from the College.

In 1851, Right Rev. J. M. Odin, C.M., the Bishop of Galveston, Texas, and later Archbishop of New Orleans, on his way to Rome, stopped at Bordeaux and asked the Superior-General for Brothers for his diocese. His request could not be granted at that time. On his return from Rome he passed again through Bordeaux in order to renew his request. The Superior was touched by the earnestness of the prelate, and introduced him to his council. The good Bishop pleaded his case so pathetically and eloquently that the council granted his request.

Three Brothers were sent at ocne, and they embarked at Havre on the 15th of March, 1852, in company with the Bishop himself, and a large number of missionaries destined for various dioceses in America. After a long and stormy voyage of fifty-six days they arrived in New Orleans where the director, Brother Edel, who had been sent from Dayton, awaited them. They reached San Antonio at the end of May.

Brother Edel, with the aid and advice of Mr. Twohig, a wealthy Catholic banker of San Antonio, at once bought a piece of land and erected a building of four rooms. After all the changes and improvements of sixty-five years, this two-story building still forms the nucleus of St. Mary's College of to-day.

The foundation in San Antonio was singularly unpromising at the beginning. The town was a mere frontier settlement in a wild and thinly populated region near the confines of Mexico. Religion was in a poor way, badly served and badly supported; the population was largely Mexican, poor, ungrateful, uncultivated, and but little responsive to any elevating influence. There seemed little chance that the establishment would ever become more than an obscure Mexican mission with a precarious fortune among a shifting population, such as is the record of the Franciscan missions founded one hundred and thirty years before in the same vicinity of San Antonio, where we still admire the wonderful devotedness of the missionaries, but can derive but little comfort from any contemplation of results.

Indeed, such might have been the history and the fate of St. Mary's College, if the first idea of Bishop Odin had been carried out. He planned to commit the labors of the Brothers exclusively to the Mexican population, and even endowed the school for that purpose by deeding over to it in perpetuity the lands and the beautiful church building of the Immaculate Conception, an old Franciscan settlement dating from 1732, and lying in a fertile valley on the banks of the San Antonio River about two miles south of the city.

However, just as in Dayton and Cincinnati, the German element asserted itself among the Brothers, in San Antonio the French element gained the ascendency. The explanation of this two-fold development of a body of men who belonged to the same race as well as to the same religious society is easy and interesting. The founders of the American province were Alsacians. They were of that versatile and fortunate race living in one of the most favored provinces on earth; a people of Teutonic origin indeed, but of Gallic proclivities and Gallic tastes and character; German in language, but French in government; combining in themselves to a remarkable and welcome degree the thoroughness and untiring patience of the German, together with much of the urbanity, the refinement, and the innate delicacy of the French.

It was the French element of the Brotherhood that had an opportunity to assert itself in San Antonio, and this is what gave the institution its first impetus. The French had been the leading

and most influential class of people in San Antonio, and, in fact, in each of three most important towns in the state ever since the days of independent Republic of Texas from 1835 to 1845. France was the first of the great powers of the world to recognize the independence of Texas, and the first of the nations to organize immigration and commercial societies in order to bid for the trade and the hospitality as effectively as it had gained the good will of the young republic.

These French colonists were among the first to patronize the school of the Brothers, so much so, in fact that it became known as the "French School," although French was taught only as an accomplishment, English and Spanish being the mediums of communication for the other school branches. The Brothers were always addressed as "Monsieur" rather than as "Brother", just as was the custom in France with the Brothers of Mary; and even to this day the older generation in San Antonio speak of Monsieur Edel and Monsieur Charles. The wonderful garden which Brother Edel planted on the river banks of the College was known as the "French garden", and the woods of the Mission property belonging to the Brothers were known as the "French Woods".

Brother Edel's wise choice of location for his school was soon sanctioned by the Bishop of Galveston himself, who laid out the grounds of the new St. Mary's Church, immediately next to St. Mary's College, and the parish, in its own history and development imitating St. Mary's College, has grown to be the largest, most prominent and best equipped parish in the state of Texas.

Within a few years a boarding-school was opened in connection with the day-school and the institution became known as St. Mary's College. Until 1861, the College grew steadily, but the sad events of the Civil War cast their shadow over the institution. The boarding school diminished from the very opening of the war; the attendance from Mexico fell off since the garrisons on the frontier had been reduced, and travel became unsafe; the young men of Texas were needed at home in the absence of the older members of the family, and many of them enlisted in the army.

Brother Edel used to relate how closely the sad reality of

war was brought home to them in the very class--room, when, every few days, a boy of sixteen or seventeen would be missing:—"Gone off to the front," was the usual explanation. Every now and then a letter would come to a boarder giving him at last the permission to enlist; he would hurriedly pack his little belongings, bring his books to the director and the "Goodbye, Monsieur Edel!—Goodbye, boys!—Hurrah for Dixie!" might be the last words they ever heard from him, for many never came back from the hopeless contest. These scenes were especially common towards the end of the war, and they gave us a glimpse of the Confederacy with which we are not familiar, when the supply of able-bodied men was nearly exhausted, and the sinking hopes of the South had to be upheld by the very old and the very young. "Them that wasn't bald was beardless" as the gruff old English sailor expressed it, when he saw them drilling on the beach of Savannah.

Immediately after the war, improvement set in at once with the new era of prosperity that came to the city. Brother Edel assumed charge of the Mission property in the suburbs, and Brother Charles Francis was appointed director of the College. For ten years Brother Charles had been the inspiring genius of the school and the assistant of Brother Edel, and now that he was in complete charge, his wise policy, his resourceful methods and his determined personality, soon made the College the leading private school in Texas and attracted pupils from all over the South.

With all his well-known ability in financial affairs, his great activity in building and his taste for material improvements, Brother Charles was first and foremost a teacher. He took pride in his school and its advancement, and the methods used in St. Mary's College were always the best and most progressive. There are thousands of men in Texas and all over the South in every walk of life, who are proud to thank Brother Charles and St. Mary's College for their sound Catholic education as well as for their thorough training in the secular branches of learning.

There were several contributory causes to the continued success of St. Mary's College in San Antonio from the very beginning, which were not available in the College at Dayton. We have seen that the Archbishop of Cincinnati recommended Fath-

er Meyer not to admit non-Catholics to St. Mary's in Dayton, and that Father Meyer accepted not only the practice but the principle as well. In San Antonio Brother Edel decided to admit non-Catholics from the very beginning, and both boarding-school and day-school have had their quota ever since. Father Meyer advised against the practice, and even made representations against it to the Bishop of Galveston, but there were circumstances that obtained in San Antonio which were not well understood in Dayton.

Few of the Southern States in those days had any well-defined system of public schools, and Texas had adopted a mixed system which suited the needs of the situation until more uniform arrangements could be made. The State stood ready to pay a per capita rate for any white child in any approved private school, and the chartering of a school was guarantee of approval, without any further inspection or test. The roll-books of the classes were produced once a year, the attendance of each ward of the state was attested by the officers of the County, and the rate was paid. This was of course independent of any private agreement as to tuition; the State simply insisted that some school must be attended, and if no fee could be paid, the County officials would pay from the County funds.

This system of State subvention brought non-Catholics into St. Mary's College from the very beginning, but they always remained in great minority, and the Catholic spirit and education of the school were always maintained without the least regard to the presence of non-Catholics, since it was well understood from the very beginning that no concessions would be made on their account.

The proximity of Mexico was also a source of prosperity to St. Mary's College, and Brother Charles Francis especially cultivated the patronage of boarders from across the Rio Grande. He had long before acquired a proficiency in the Spanish language; many of the prominent families of Mexico sent their boys to St. Mary's, and Brother Charles Francis always took a special interest in them.

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In Dayton, after the fire of 1855, the community was dis-

persed for a time, but by March, 1856, all were back in the property and under temporary shelter. There were fifteen in the community, and farming was the main occupation. No attempt was made to open the school as yet, but the work of rebuilding was commenced.

The old Stuart house had stood on the knoll now covered by the front of the Church and the porch leading to St. Joseph's Hall. It was decided to build on the lower ground to the south, on foundations entirely new, which would give a higher basement and more ample cellarage. The plan of the building was that of a double hammer lying north and south with the chapel and convent apartments in the north end and the boarding-school in the south, and the administration room, offices, infirmary, parlors and guest-rooms between.

The buildings were ready for September, 1857. Brother Stintzi was transferred from St. Patrick School, Cleveland, and placed in charge of the Nazareth boarding-school. Some twenty pupils attended, of whom nine were boarders. Before the end of the school year there were thirty scholars. It was not much more than an ungraded school; Brother Stintzi taught all the boys in one large room. But the increase in numbers was steady, and at the end of the three years of Brother Stintzi's management there were 100 pupils, of whom 40 were boarders.

In the spring of 1860, an addition was built to the east of the boarding-school, 60 feet by 30 feet and three stories high, greatly relieving the crowded situation.

In September, 1860, Brother Zehler was appointed director of St. Mary's Institute, and with his arrival there set in a period of material prosperity which continued unbroken through his long administration. This was partly due to the raise in tuition. In the summer of 1861, the rate was raised from $80 to $120 a year, and still there was no decrease in numbers.

The coming of Brother Zehler to Nazareth was a most definitive event in the history of the College. It marked the beginning of an expansion in building, in personnel, in activities of all kinds, which was to continue unbroken to the present day. Brother Stintzi had confined his attention to the school, but the massive mind of Brother Zehler compassed every department of

the Institute, College, Novitiate and farm. Father Meyer was delighted; "Brother Zehler is the man we needed here," he said, and the two authorities worked together in perfect harmony.

Until 1859, Dayton, Cincinnati and Cleveland were the only cities in the United States where the Brothers of Mary were employed. The Mother-house at Nazareth, three schools in Cincinnati, and four in Cleveland marked the extent of their work.

In 1859, Father Meyer accepted the school of the Redemptorist parish of St. Philomena in Pittsburg. This parish was the oldest foundation of the Redemptorist Fathers in the United States, dating back to 1839. The rector had made several applications previously, but Father Meyer could not supply the demand. He was especially desirous of accepting the school in order to come into closer relations with the good Redemptorist Fathers whom he remembered favorably from their missions in Alsace and from their zeal and activity in sending candidates for the Brotherhood to Ebersmunster.

In the spring of 1859, the Rev. Joseph Wissel, C.SS.R., gave a mission in St. Philomena Church, Cincinnati, and had occasion to see the work of the Brothers more closely in the parish school, of which they had charge since 1857. On his return to his station in Pittsburg, Father Wissel urged the Rector, Father Hotz, to apply again to Dayton for Brothers. This time the Rector asked the support of Right Rev. Bishop O'Connor, who wrote to Father Meyer and urged him to accede to the petition of Father Hotz. The application was honored at once, and the Brothers opened the school in September, 1859.

Two years later, in 1861, a second school of the Redemptorists was accepted in Rochester, New York, at St. Joseph's Church. Father Maximus Leimgruber, C.SS.R., the rector of the parish, completed the arrangements with Father Meyer, but before the arrival of the Brothers in the following summer Father Thaddeus Anwander had been appointed rector. The new pastor was not inclined to honor either the contract or the judgment of Father Leimgruber, and his reception of the Brothers was anything but cordial.

The director commissioned to open the school was one of the most brilliant men in the province, a teacher of European train-

ing and experience, who had just come from a successful career at St. Mary's School in Cleveland, which he had opened three years previously; a man of winning address and pleasing personality, and still a most commanding character. It was Brother Louis Strobel. His first greeting from the new rector was:—"Do you know how to teach school?" Time, and a remarkably short time at that, gave the answer, and Father Anwander became most devoted to the Brothers, and even volunteered to pose as their patron and one of their earliest "protectors." He lived to preach retreats at the Mother-house in Dayton to more than three hundred Brothers, and, didactic to the end, he even ventured to intersperse among his meditations a few lectures on practical pedagogy to men who, shop-worn and wearied from a year of practice in that very art, had come for things more spiritual.

NAZARETH IN 1860

CHAPTER THE FOURTH.

The Closing Years

OF

Father Leo Meyer's Administration

His Government and Characteristics

THE schools in Pittsburg and Rochester were the last establishments founded by Father Meyer. His term was approaching its end, and various causes conspired to make him lose his first vigor, and even to disenchant him of the mission in America. His health was bad, and—his spirit was weakening.

"The spirit of a man will sustain his infirmities, but a wounded spirit,—who can bear?" And the spirit of Father Meyer was wounded, if not entirely broken. He had fondly hoped that the province in America would grow and flourish as the green bay tree, and perhaps in time even rival his native province of Alsace in numbers and establishments, of which he should be the trusted ruler and the guiding spirit. He had hoped to found a second Ebersmunster, in which the form and the fervor of the old religious life would be revived, and a second Saint-Remy, which should be the center of a great system of education and the Mother-house of a province which could count its establishments in every section of the country.

In all these expectations he elected to consider himself disappointed. He even elected to see indifference—if not actual opposition—in his immediate superiors.

He felt himself out of touch with the clergy in Dayton and Cincinnati. Even the Archbishop, whom he found uniformly kind and agreeable in the later years, was uneasy and embar-

rassed in his dealings. "I have had too many encounters with the Archbishop," he wrote to his superiors, "that we should ever be more than formally polite to each other." The Brothers also seem to have become confused in reading their bearings. The drift of the Society was meant to be outward from Dayton to the parish-schools, but Father Meyer chose to consider it as a deviation from the proper road.

In fact, the Provincial seemed to have lost hold upon the guiding lines; the Institute seemed to be drifting away from him, or perhaps he himself had drifted away from it. The central house was as everything to him; it was an Institute in itself and for its own sake, whereas the Brothers teaching in the schools persisted in regarding the central house as primarily a place of preparation. To the Provincial's mind:—everything and everybody to the aid of the Mother-house; to the Brothers on the mission:—the Mother-house was to aid everybody and every work.

For years all tracks had led to the central house, and few had led from it. It was all a matter of point of view. To the eyes of Father Meyer, the Mother-house loomed over all,—but hanging ominously over it was the shadow of the debt; it haunted him; it shut out a better light; it affected his better judgment and colored nearly all his decisions. The Brothers saw the obsession, and, according to his own testimony, repeatedly urged him to wrench himself from under its baleful influence; they pressed him to sell the front and choicest part of the land to pay for the rest, and then be free at last; they did not understand, as Father Badin had understood, the manifest illegality of such a procedure with land on which there was a mortgage.

The debt was indeed the mill-stone that hung about the neck of the superior; it kept him a master-farmer in Dayton, watching the weather, studying the crops, counting the returns, giving reports on cattle and pigs, gauging the value of a candidate by his ability to help in the field or the shops, and little by little narrowing his views until he saw everything and everybody through the one medium of the debt. He was conscious of the higher needs, but he subordinated them to the more pressing ones, instead of coordinating them in some harmonious combination, until both ends could be accomplished. In December, 1861, he wrote, "We shall

soon be out of debt. I intend to lay before the Archbishop a plan which I think will serve for the development of the Society. We must get candidates. We have a dozen already, and when we are once free from debt, we can accept more." It was the debt again; all would be well when once the debt was paid, and meanwhile the candidates were held to work in order to aid in paying it.

Here indeed was the crux of the whole matter:—the training of the candidates. This was the question that divided minds, and which made the directors in the field perforce assume a position which the interests of their schools and of the communities made imperative, but which their own private and personal interests would have discountenanced as assumptive and almost arrogant. They claimed that their superior was not fully alive to the needs of the class-room; that he pushed his economies far into a period when material resources ought to have been made secondary to educational equipment.

And in fact, Father Meyer was a pioneer of that older type of religious life which finds its ideals in a great monastery, completely equipped, and able to build a wall about itself and subsist independently upon its own domain. In his annual reports to the General Administration he qualified every member of the little colony, from cook to farmer and gardener and tailor and shoemaker and dairyman and carpenter, even down to locksmith. It was a Benedictine colony of the early ages, transplanted into the nineteenth century. His letters show solicitude for porters and carpenters, even in the smaller communities, and he asks that a good Brother shoemaker be sent from France to do service for the communities in Cleveland. After the fire of 1855, it is the farm and the domain that must be worked at once; the school had to wait for two years.

Even in his first plan of Nazareth, he outlined this dream, and his first word on seeing the property, expressed the desire which in later years became a straining effort. Recalling the great agricultural community of Brothers at Saint-Remy in France, he spoke of the domain as the "Saint-Remy of America." As years went on, the estate became dearer and dearer to him. In 1856, he wrote to the Superior-General:—"Our financial stand-

ing is as follows:—$10,000 due to Mr. Stuart; $1,000 due to people in Cincinnati, and $600 for the new buildings here. If you still persist in abandoning Nazareth, you need only commission Brother Zehler and Brother Stintzi to tend to the matter, and they will follow your instructions. As to myself, I cannot act contrary to the real interests of the Society of Mary, for it seems to me that I am accountable to another administration than to the one which governs in this world, and which is so far away from us."

Pioneers are proverbially poor prophets. Their hard conquest of the concrete so bends their attention and their efforts upon the material difficulties of a situation, that they often retard the development of the intellectual, and thus really impede the march of the very progress which they profess to hasten. Father Meyer had been an excellent pioneer; he had secured a foothold in the United States at once, and had chosen such a location and such a domain as the experience of sixty years has applauded. The existence of the Mother-house at Dayton, is a standing tribute to his foresight. But here his foresight stopped, and he turned his gaze too intently upon the property he had bought. To him it became a farm to exploit, when it should have been a nursery for the larger field of education; it was a colony when it should have been a college; it was a home when it should have been a training-school. Father Meyer saw tradesmen where he should have looked for teachers, and the candidates were measured by their capability for service more than by their prospects as potential educators.

To send an aspiring candidate from the parlor to the farm, and from the farm to the class-room might have been justified by the hard necessities of 1850, but it was no longer expedient in 1860. We all know how commonly and naturally it happens that methods and means continue in use long after their causes have ceased to exist, and at Dayton, the old methods were too slow in sloughing off. Early in January, 1862, Father Meyer had intended to visit the Archbishop, and lay before him a plan for recruiting candidates, and he felt confident enough to assure the Superior-General:—"I have not the least doubt that the Archbishop will sign it,—and with both hands." March the 19th,

1862, marked the end of the long period of debt; the last payment was made to Mr. Stuart. "Calculate the enormous sum," he had written to the Superior, "that I have paid to Mr. Stuart for interest alone, (it was over $9,000) and which might have been saved if only the General Administration had taken to heart the real interests of Nazareth."

"The real interests of Nazareth!"——that was indeed the word. It was the last remonstrance. Both parties to the long and animated correspondence of thirteen years were awakening, —at once and at last—to the "real interests of Nazareth," and these lay, not in the confines of the property, but in every community and school of the Society in America; not in the material improvement of the domain at the Mother-house, but in the moral and religious and educational improvement of the candidates, for whom that Mother-house was only a place of preparation.

On his part, Father Meyer, early in 1862, bought a house and lot in the city of Dayton, to which he planned to transfer the pupils of St. Mary's Institute, leaving the Nazareth property exclusively for the use of the Juniorate and Novitiate, which he intended to operate on a more exclusive method, in conformity with the plan he had outlined to the Archbishop. The city property was to serve also as a day-school for the pupils of St. Joseph's parish in Dayton. The house alone had originally cost more than $25,000, but the Society of Mary acquired it, and a piece of land adjoining, at a sheriff's sale for $6,334.

But nothing was to come of all these plans, because, on their part, the General Administration appointed a Visitor for the houses of the American province of the Society. This visitor was the Reverend John Courtès, the superior of the province of the south of France. He came to America with the Right Reverend Bishop Rappe, of Cleveland, and reached Dayton in August, 1862. His mission was equally delicate for himself, as it was important for the American province, and he acquitted himself so well of it that he was commissioned to remain in the province as its superior.

Father Meyer had been in the country for thirteen years; he had opened twenty-one establishments, of which nine had been suppressed, leaving twelve still in operation. In July, 1862, there

were sixty-five Brothers in the province, of whom twenty had come from France.

Simultaneously with the appointment of Reverend John Courtès as Provincial-Superior of the American Brothers, Father Meyer was recalled to France. His last act proved that he was keenly alive to the needs of the Province, for he asked permission to have two of the postulants accompany him to France for the purpose of completing their education and of learning the best traditions of the Society. These two chosen youths were Thomas Cleary, of Piqua, Ohio, and John B. Kim, of Pittsburg. Both profited by their exceptional opportunities and proved faithful to their vocation, although both were not destined by Providence to be equally useful to the Society. Brother Thomas Cleary returned to America four years later, and died in the bloom of his years, in 1869, in the distant mission of San Antonio, while Brother Kim was destined to spend eighteen years in France, and eventually return to America, and serve for nearly twenty years as a most efficient Inspector of Schools of the Province.

Thus, as early as 1862, and as a parting legacy, Father Meyer suggested a practice which was definitely adopted thirteen years later, of sending a certain number of religious each year to France, to complete their studies, and at the same time to learn the traditions and customs of the Society at their very source.

Much as we should love to see in the career of Father Leo Meyer in the United States a brilliant and successful termination to a work that was begun in high hopes and with an overflowing enthusiasm, we cannot but admit that the ending was, even to his own mind, unequal with the beginning. He was content to pass away from the scene almost unnoticed, and so were others willing to allow him such a passage. Much as the Brothers of the American Province owed to his devotedness and self-sacrifice, they felt that they should have liked to owe him more,—and on other counts. Personally they were all devoted to him, for he was a most unselfish man. He was strict with himself, and, contrary to the generally accepted antithesis, he was almost equally strict with others, but his naturally gentle character made him very chary of asserting himself.

And he could have asserted himself with excellent grace, for

physically he was a majestic man, of pleasing countenance and gracious bearing. He was decidedly above the medium height, of heavy frame, and noble head, with flowing hair, in the style of the French ecclesiastics of those days. He always wore a little skullcap, which only increased the impression of size already made by his high forehead and flowing locks. His downcast eyes and humble demeanor were unusually striking in a man of so noble an exterior.

His modesty and reserve were almost excessive; even in his sickness he would not allow any one to touch him. He was indifferent to food and drink; water was his ordinary beverage, and he never touched wine, even in sickness. He was averse to show of any kind, and pushed his repugnance almost to unreasonable limits. He would not allow any public examinations in the schools of the Brothers, and even forbade religious processions of any kind at Nazareth. During Holy Week he would not allow the Office of Tenebrae, or services of the ordinary for the season. The Brothers used to remark that, so far as church services, and even church decorations, were concerned, he would have made an excellent Protestant minister. He practiced poverty to an unusual degree, even for a religious. His clothes were worn until threadbare and even longer; the good old Brother-tailor testified that he had to steal the old clothes from his room and tear them up for rags before Father Meyer would accept of a renewal, and even then it was not often a renewal. For he found a way of making a patched and ragged cassock stand excuse and cover both, for many hidden rags and patches.

After the fire in Dayton, he asked for no assistance, but relied entirely upon God. Father Juncker, the pastor of Emmanuel's with whom he lived for some weeks after the event, allowed him to take up a collection in his church, and urged him to make the rounds himself during the services on Sunday, but he declined, and was content to remain in the sacristy and receive the contributions of any who would take the trouble to find him there. When he moved back to Nazareth, the first impulses of neighborly charity were already exhausted, but the need still continued, and Father Meyer suffered in silence, and seemed really happy to be able to suffer.

His devotion to Saint Joseph was childlike. He made the Saint his confidant in every want, and it was really touching as well as edifying to overhear his occasional colloquies with one whom he called his "heavenly treasurer," his "heavenly steward." He made it a point of devotion to sign the purchase-deed of Nazareth on the feast of Saint Joseph, and the feast of the Saint was made the date of one of the half-yearly payments of the interest, as if it were the lookout of the provider of the Nazareth in Galilee, again to look out for the protection of the little community of another Nazareth in Dayton.

By nature he was a man of generous impulses, and even of liberal expenditure, but circumstances narrowed his views and checked his enthusiasm. "Chill penury repressed his noble rage," though it did not "freeze the genial current of his soul." His closeness and economy were not his natural way; they were imposed by supervening circumstances, as well as acquired by deliberate practice under duress; they were of the "second intention," so to speak. It was the same with his kindness of soul. It was not natural; he was by nature of a bilious and irritable disposition, and his kindness was a hard-earned acquisition. Untrained and unchecked by grace and by acquired delicacy of feeling, he would have been a man of dominating and even overbearing character.

In this respect also, he was a double man. Like all men of habitual self-restraint and ascetic temperament, his shell was not so tender as his heart. He had learned to be kindly, but not effusive. His approach was somewhat guarded, but once past the stern outposts of his keen eye and questioning look, the visitor was welcome to a heart as warm as a mother's.

His speech was virile and racy, but somewhat slow and deliberate. His English was halting and imperfect, as that of almost any one who adopts a language at the age of fifty. French was his native and favorite tongue, of course, but in America, German became his habitual medium, and in familiar conversation he used the Alsacian dialect.

He was a man of sound and even robust constitution when he came to America, but hardship, privations, and the stress of many cares, added to his neglect of many of the ordinary precau-

tions, soon undermined his health. He began to suffer from intermittent malaria, from jaundice, and at last from open sores, which sometimes kept him confined for weeks. He had imagined that he was hardier than he had a right to expect, but little by little he grew to accept his condition with mute resignation. There is little written evidence of his that he was ever sick; and never the slightest reference to the real nature of his trouble. Exactly ten years after his arrival in America he writes:—"As to myself, I am commencing to feel worn out. My ten years in America have made me twenty years older. I feel broken and decrepit in spirit."

In his later years he had a custom of knitting during his leisure time, and when walking about the property in Nazareth he was seldom without his needles and yarn. Often for hours at a time he would sit on the porch outside the windows of the class-rooms, knitting and listening to the recitation, and even during the recreations, as he would walk about the property with the Brothers, he always had his knitting with him.

The worries and difficulties of his American mission, even more than his hardships, made Father Meyer an older man than his years. He was born with the nineteenth century, but at sixty he was as he might have been at eighty. What would have seemed a disappointment to one of his age, with powers better preserved, became to him a welcome relief, and when, in 1862, he was notified that the Reverend Visitor of the province was also his successor, he welcomed him most heartily, and did all in his power to aid him.

On June 27th, 1862, he writes in his last letter from America to the Superior-General:—"I understand that it is your intention to have the Visitor, Father Courtès, replace me here in Dayton, and that I am to be recalled to France. To-day, as ever, my dispositions are the same. I ask nothing and I shall refuse nothing. You have only to send me to any place you please, and I will leave at once."

He left Dayton on the 24th of November, 1862, in company with the two postulants he had chosen as companions, and embarked at New York, December the 19th. The little company reached Havre on New Year's Day, 1863. They spent several

days at Paris with Father Benedict Meyer, the younger brother of Leo, who was director of a College of the Society in that city.

Father Meyer was commissioned to open a novitiate at Kembs, in Alsace, where he remained three years. His health failed him entirely, and he retired to the College of Saint-Remy, the very place where, nearly forty years before, he had found his vocation to the Society of Mary. Since leaving Dayton he had never for a day been separated from his dear young friend of America, John Kim. They were together at Kembs, and came to Saint-Remy together, where Brother Kim made his first religious profession in 1867. The young Brother fully reciprocated the affection and interest of his old friend and patron, and took the most tender care of him, especially during his last days. Father Meyer could hardly bear to leave Brother Kim out of his sight; it was always "my leetle Keem", "my dearre Amerrican", until the very last. He died a peaceful and happy death in Saint-Remy on the 30th of January, 1868. He was in the sixty-eighth year of his life and the fortieth of his religious profession.

The Brothers of the American Provinces shall always look with reverence upon the character of Father Leo Meyer, and with loving and grateful remembrance upon his record in America. He was a newcomer in a land that was new, and it was an attractive, almost an alluring prospect to a man of his active and ardent disposition; but he was older than his aspirations, and he died long before he could see their accomplishment. He started his work in America at an age when many another man, even of apostolic heart, might have preferred to rest in peace and honor among familiar scenes and loving friends. He had been unusually successful in other missions. His government of the Novitiate at Courtefontaine was a blessing for the ten years he was in charge. He brought the Novitiate and Normal School at Ebersmunster, in Alsace, to the very pinnacle of success, and gave such an impetus to the work of recruitment and formation that it was felt through all the remaining twenty-five years of its existence, down to its suppression by the German Government in 1874, after the Franco-Prussian War.

Yet he left these triumphs behind him, and went forth to new labors, into a distant country, amid strange fields, and practically

among a foreign people, a new language, without precedents, without resources,.....and still, within a month he had chosen the center of his labors in this foreign country with a foresight which sixty-five years have approved. But, like the pilgrim in the parable, he had voluntarily come down from the mountains of his Delectation, and soon found himself doomed to walk for a period through the valley of Tribulation and the desert of Desolation, and even further down into the bitter Slough of Despond, —and just as he was emerging, and had begun to see the lights on the distant mountains of Expectation, and felt his burden lightening, and found his way more clear,—he was called upon to pass his burden to another, and to retrace his doleful way, back again through slough and desert, even to his distant starting-point. But his labors are remembered, and his memory will be forever cherished:—

He went with bounding heart and glowing soul,
From scenes of triumph,—forth to start anew.
He toiled,—but all in weariness and pain
And oft in darkness,—but the mansion grew!
He saw not clearly, but his faith was firm,
And lo!—"he had builded better than he knew!"

Fields of Labor of the Very Reverend Leo Meyer, S.M., Founder of the American Province of the Brothers of Mary

CHAPTER THE FIFTH.

The Growth and Spread of the Society

Administration of Father Courtès 1862—1864

Administration of Father Reinbolt 1864—1886

THE administration of Father John Courtès, the successor of Father Leo Meyer in the provincialate lasted only two years. He was a prudent and zealous man, a kind and considerate superior, but there was one insuperable obstacle to his success—he knew neither English nor German, and as the majority of the Brothers could not understand French, the situation was false as well as inconvenient. His instructions had to be interpreted by one of the Brothers who sat by his side. In Dayton it was to Brother Zehler that this burdensome honor was given. Even in his private conferences with each religious, the Provincial had to employ an interpreter for most of the members, and we may very well suppose that these confidential conversations with the Superior, so important in religious life, degenerated into a matter of mere form and platitudes.

This false position could not be maintained; it troubled the Superior quite as much as it embarrassed the Brothers. Father Courtès had never expected to do more than act as Visitor to the Province, and it was decidedly against his inclinations that he was made its Superior.

No new establishments were made during his incumbency.

The project, as outlined by Father Meyer a few months before his recall, of opening a boarding and day-school in the city of Dayton in connection with the parish-school of St. Joseph's, was abandoned, and the Brothers were withdrawn from the day-school department. The Novitiate, which until now had been of a rather desultory character, was systematized, and on the fifth of August, 1864, it was approved by the Roman Court and canonically erected.

In the spring of 1864, Father Courtès returned to France to attend the General Chapter of the Society. He reported in full on the affairs of the American Province, and took the occasion to urge the General Administration to relieve him of his office in America, and to appoint a Provincial who could understand both the German and English languages. The Superiors were not inclined to accede to his request, and directed him to return and serve out his term of five years, but in order to relieve him to some extent, they named Reverend John N. Reinbolt as his secretary. This young man was an Alsacian by birth and was conversant with both German and English. The compromise seemed acceptable at first, but further representations were made, and in the end, since Father Reinbolt was evidently destined by the Superiors to succeed Father Courtès in the office of Provincial after three years, it was thought best to nominate the secretary to the office at once. Accordingly, Father Courtès was re-instated in his former position as Provincial of the South of France, and Father Reinbolt was nominated as Superior of the American Province.

John Nepomucene Reinbolt was born in Alsace, in 1824. He attended the schools of the Brothers of Mary in his native city, and entered the seminary of Strasburg to study for the priesthood. When he was in minor orders he entered the Society of Mary and made his novitiate at Ebersmunster. He was employed in various secondary schools of the Society, especially at the College of St. Hippolite, in Alsace. It was from the Philosophy class at St. Hippolite that the Superiors promoted him to the Provincialate in America. He had always longed to be sent to the American mission, and the superiors had encouraged his desire. He studied English at St. Hippolite and became fairly

skillful in the language. His younger brother Anthony was very much attached to him and entered the Society of Mary a few years later after John. His venerable old father had come to America, in 1853, and lived with the Brothers of Nazareth for more than a year. The good old man was affiliated to the Society, and placed himself at the disposal of Father Meyer, who sent him to aid the Brothers in the St. Aloysius Orphan Asylum in Cincinnati under the direction of Brother Stintzi. There the bon père Reinbolt aided in the care of the boys, worked as baker, and had charge of the marketing for the institution. Upon the closing of the asylum in November, 1855, he returned to Alsace.

The appointment of Father Reinbolt as Provincial Superior was of far-reaching consequence in the history of the Society of Mary in America. He was a man of great learning, considerable experience and of remarkable adaptability. He had a happy faculty for understanding men and things correctly, and for comprehending the details of a situation quickly. He was the very man the American Province needed at the time, far-seeing, prudent, conciliating, and above all, enterprising and heartily devoted to the work of the Society, zealous for the advancement of each religious in his vocation, and zealous for the advancement of education.

The history of Father Reinbolt's work in the American Province is a history of a leader impressing his personality, his enterprise, his enthusiasm, upon all his followers; of a master inspiring his disciples with the same spirit that animated him, the same ideals that guided him. It is, in fact, the history of one commanding personality, whose influence pervades the entire body of men whom he governed. We have often seen a similar chapter of experience in the history of the Church and of religious orders. The inherent power of religion is strong enough indeed to act upon the individual directly, to command any sacrifice and compass any human endeavor without the encouraging interposition of men, but the human factor in religion is always a vital element, and must be reckoned into the equation. In the government of the Church at large, in dioceses, parishes, religious orders, the advent of a holy man of strong personality, of an attractive and dominating character has often completely changed the course of

VERY REV. JOHN N. REINBOLT
1824—1895

events, and revolutionized manners and methods, and even opinions; the agency was human indeed, but the impulse was divine.

Father Reinbolt was such a character. He was one of those fascinating personalities who attracted men to his side, held them by his sympathy, excited their personal devotion, and called forth their best endeavor by the force and the beauty of his character. He ruled his province for twenty-two years with consummate ability, inspired and improved every member who came within the sphere of his influence, and impressed the seal of his character upon every work he undertook. His administration was remarkable in every way. So great was the increase in membership, and so many were the new establishments spread far and wide over the States, that he is justly regarded as the second founder of the province. On taking charge he found eleven houses, he left forty-two; he found seventy members, he left three hundred and twenty. He was the first superior to visit the distant mission of Texas and to bring that prosperous establishment into close touch with the work of the province. His stately presence, his affability, his distinguished manners, made him welcomed and honored everywhere among the patrons of the Society; he cultivated the friendship and good-will of the parish-priests, and was in close acquaintance with many members of the American episcopate. In 1866, two years after his nomination, he received an invitation from Archbishop Spalding to attend the second plenary council of the Church in the United States held in Baltimore, and there he had the occasion to meet the dignitaries of the Church, and make friendships and acquaintances that stood him in excellent stead during his long administration.

This is a glimpse of the man who was destined to place the American Province of the Brothers of Mary on a firmer basis, and to reconstruct it on such a plan as would enable it to expand more safely and fulfill its mission more effectively.

The new Provincial left France in November, 1864, and landed in New York early in December. He went at once to Rochester, where he met the first American Brothers at St. Joseph's School. After a day's rest, he left for Cleveland, Ohio, in company with Brother Damian Litz the director at Rochester. In

Cleveland he was to meet the assembled communities from the four schools of the city.

The reunion took place on December the 8th, the feast of the Immaculate Conception. The impression made by the new superior upon all the Brothers was most agreeable. Indeed, so favored a man as Father Reinbolt was, did not need to assume any posture in order to please. It sufficed to be himself, to be welcomed and to be liked at first sight. He was in his best years, of prepossessing personal appearance, of winning manners, and agreeable conversation. There was a kindness in his eye that attracted, a sympathetic tone in his voice that charmed at once.

An agreeable surprise was in store for the Brothers. They had expected, of course, that their new superior would be able to speak German, but great was their delight to hear him speak English too! And more than that! for in his first English sentence he could have corrected his would-be corrector as well! The new Provincial had heard of Brother Thomas Mooney, the young director of St. John's Cathedral School, who was already conspicuous in those early days by his learning and ability. Father Reinbolt knew that Brother Thomas could not speak German, and when he looked about over the assembly of Brothers, he made bold to ask in English; "Which is Brother Thomas?" Brother Litz, forgetful of the peculiarities of our interrogative pronouns, or perhaps not having sufficiently profited by his fifteen years opportunity of improving his own English, took it upon himself to correct the Provincial. "Father, you must not say 'Which is Brother Thomas? you should say 'Who.'" The Provincial accepted the suggestion, for it was no correction, and revised his question, though he knew very well *who* Brother Thomas was, but did not know *which* one was he. Brother Thomas was too polite to set him right again. Father Reinbolt used to tell the story himself in after years, about his first English lesson, and his first mistake, for he had an excellent memory and learned his lesson well if not wisely, and, strange to say, no one was ever able to convince him that *he* had been right and Brother Litz wrong.

The sociability of the new superior charmed all the Brothers. They had never been used to so much companionship on the part

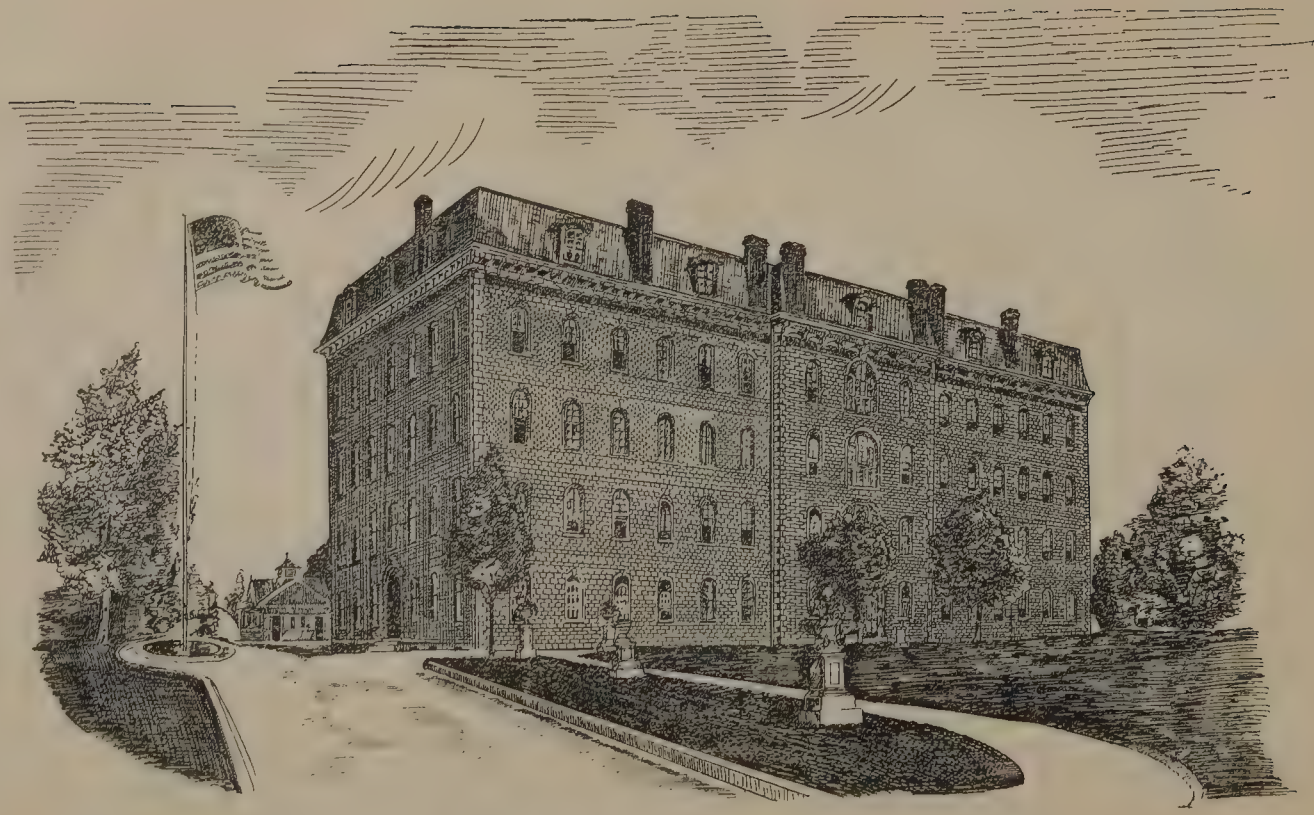
of their previous superiors, but it was Father Reinbolt's way. He could unbend himself more graciously than most men, and his naturally lively disposition, his sense of humor, his quick wit, made him the center and life of any gathering. He was genial by nature, and was not going to let himself be dull by grace or profession; rather would he make that genial nature a grace and a benediction and a means of encouragement to his Brothers.

Father Reinbolt reached Dayton on the tenth of December, 1864. It was an auspicious day, the feast of the translation of the house of Nazareth, and the date became for him a yearly reminder, as he used to say in his pleasant manner, of his own translation to the house of Nazareth. Alas! the light had its shadow, cast far ahead indeed, but sure to cross his path, for on that very date nineteen years later he saw the burning of his Nazareth, and with that disaster his own decline set in.

The new Provincial went about his work with his accustomed vigor and thoroughness. From the very beginning of his administration things were stirred to their depths and began to live a new life. His first visitation to the communities was an encouragement and an inspiration to the Brothers, as well as a most consoling re-assurance for himself.

In Brother Zehler, who had been the consoler and support of Father Leo Meyer, the counsellor and constant companion of Father John Courtès, Father Reinbolt in his turn found an esteemed friend, a trustworthy lieutenant and a most valuable aid. The Civil War then raging had little or no effect upon the fortunes of St. Mary's Institute; its prosperity increased year by year. The rate of tuition was again raised, and the numbers remained undiminished. There had been little expansion since the appointment of Brother Zehler in 1860, but he was only studying the situation and biding his time. His skill as a manager of men, his success as a teacher were already established, and now his native ability as a financier was to reveal itself.

In June, 1865, within a year of the arrival of Father Reinbolt, a new wing, costing $8,000, was added to the College. In 1867, the barn and the very substantial stable were erected at an expense of about $3,000. In 1868, the new chapel was begun, and completed in 1869. It is really a fully appointed church and seats



St. Mary's Hall, of St. Mary's Institute, Erected in 1870

six hundred persons. The original plans included a fine tower and an ornamental façade, but higher trans-Atlantic authorities interfered and asked for something less pretentious—and especially, less costly. Correspondence was vigorous and prolonged, but at length Brother Zehler solved the problem by cutting the knot, as it were. He dashed his pencil across the plan and cut away both tower and façade in one stroke. The mutilated plan was carried out and the building perpetrated. A hole was left in the front of the roof, and a little belfry was dropped into place—an addition from above rather than a growth from below. The building and the interior cost upwards of $40,000, but like the king's daughter of old, "her beauty is all from within." The price was paid at once, and the church consecrated by Archbishop Purcell on the same day as it was opened for Divine worship, June 24, 1869. It is dedicated to the Immaculate Conception.

The crowning work of Father Reinbolt's early administration was the erection of the new College building, now known as St. Mary's Hall. In 1869, the number of pupils had reached 210, and every room was crowded. A new building was planned at once and completed in 1871, at a cost of $85,000. At that time it was by far the largest building in the city of Dayton, and people came from miles around to see the imposing structure. Even today, in an era of great buildings, it is still an impressive sight standing on the crest of the hill and rearing its four stories and Mansard roof in stately proportions. Critics of those days called it folly to erect so large a building, but it was filled from the opening day. The entire College department was transferred to the new hall, and the older buildings, "on the other side," as the boarders always term it since, were dedicated entirely to the Novitiate and the Normal School. St. Mary's Institute has long since outgrown St. Mary's Hall of 1871, and has overflowed into two other massive structures, but the most critical College men of today, with all their requirements and modern appliances, still find the building of forty-five years ago admirably adapted to the needs of a boarding-school.

In 1874, the Gymnasium was built. It was not known by that name in those early days; it was the "playhouse" then. Indeed, there were few boarding-schools of those days that could

boast of a play-house, and Father Reinbolt was far in advance of his times when he conceived the idea. And here again the original plans of Brother Zehler were doomed to mutilation. He had intended to rear a majestic building adjoining the new St. Mary's Hall with an auditorium in the front, and private music-rooms off the ground and gallery floors. The central part was to be a gymnasium and at the end a bath-house. The building was to be set on a line with the Church and the new College, but an eccentric missionary who lived on the second floor of St. Mary's Hall, objected to having his favorite view of Dayton city cut off by a brick wall, and strange to say, his protest was respected abroad as much as it was ridiculed at home, and the plans were rejected. Again Brother Zehler scratched his plans; he cut off the music rooms and auditorium from the front, pushed the whole building to the back, clapped a second floor over the beheaded body, making the gymnasium look like a cellar. The result was a rather nondescript building something like a railroad freight-station capped with a narrow elongated meeting-house. But it has served its purpose well, and only too long to be very well.

No establishment of the Society of Mary in America could look upon such an unbroken record of prosperity as St. Mary's Institute under the direction of Father Reinbolt and Brother Zehler. Its success attracted the attention of the whole State. The imposing array of buildings was as impressive as the enterprise they represented was successful. Bishop Gilmour, of Cleveland, was in these days pastor of St. Joseph's Church in Dayton, and a frequent visitor at the Institute. Many a time, as he walked up the road that leads to the College, and gazed at the stately group of buildings lined up on the crest of the hill, he used to exclaim:—"What a grand monument to Catholic education!" and then again, remembering the almost nervous activity of his friend Father Reinbolt, he would say; "And all built in the life-time of one man."

The Venerable Archbishop Purcell, who had been the friend and patron of the Brothers at the beginning, but whose interest had lagged for a time, now revived his cordiality and solicitude with redoubled ardor. He was a devoted friend and admirer both of Father Reinbolt and of Brother Zehler. When the new

St. Mary's Hall was built in 1870, a special suite of rooms in the choicest part of the house were beautifully furnished, and dedicated to the exclusive use of the Archbishop whenever he should please to come, as he often did, to spend a few days in relaxation.

The Archbishop felt perfectly at home with Brother Zehler, whom he had known favorably and met frequently in Cincinnati during his eight years directorship of St. Mary's School. There was a bond of congeniality, even of intimacy between these two men, as unlike in character as they were a contrast in physique. It was one of the curious and interesting sights at Nazareth to see the two friends walking about the property; the Archbishop decidedly below the medium height, spare of build though large in head, nervous in action, quick in speech, jerky in gesture; and and Brother Zehler, towering head and shoulder—and almost elbow—above his illustrious little friend, trying to match his ponderous stride with the prelate' s mincing gait. It looked like nothing so much as a big ocean liner looming up beside a little tug and convoying it home.

And there was much in common between the two men, so unlike in many respects. They were both pioneers in their respective fields; both men of massive minds and consummate ability; both were expert masters of men, and yet kind of heart and sympathetic of manner. In the earlier days of Brother Zehler's life in Cincinnati, the Archbishop used to correct him occasionally in his English. Brother Zehler was always pleased and grateful, and on one occasion said to the Archbishop: "Your Grace, when I was at school in Alsace, one of our professors in French was made Bishop, and we felt greatly honored; but now I feel that I am still more highly favored, for if I learnt my French from a Bishop, I'm learning my English from an Archbishop."

Some years later the superiors of the Society were desirous of having one of the Brothers study for the priesthood in order to to serve the Institute, and they asked the advice of the Archbishop. He at once recommended Brother Zehler. When the subject was mentioned to Brother Zehler he remonstrated with the superiors and went to the Archbishop to have him intercede with the Provincial. "I'm sorry, Brother Zehler," said the prelate, "I can't do that with any good grace; it would be pleading against my

own advice, for I'm the one who proposed you for the priesthood." However the matter was not pressed; Brother Nicholas Nickels was chosen for ordination, and Brother Zehler's vocation lay in a different sphere. And in fact, for the early fortunes of the Mother-house in Dayton it was providential to have in its councils so expert a financier, so clever a manager, as well an educator so deservedly popular and successful.

Father Reinbolt's first four years of administration were years of intrenching and fortifying his position, as well as recruiting and training his men. No new establishments were accepted, though many offers were made. The Normal School was reorganized, and made entirely independent of the boarding-school department, and after 1870, when the boarders were transferred to St. Mary's Hall, the novitiate was erected into a separate establishment.

In order to comply with the requirements of the Rule which provided for an Inspector of schools in every province, Brother John B. Stintzi was appointed to that office, in 1869. No better choice could have been made. His twenty-five years of successful work in the class-rooms, his experience in the administration of schools, his taste for pedagogy, his keen sense of appreciation of men, his interest in the welfare of the province, and his intimate knowledge of the needs of the schools in America,—all especially qualified him for his new position.

In order to supplement the work of the Normal School at Nazareth, and to encourage application to higher studies among the Brothers employed in the parish-schools, Father Reinbolt, jointly with the new inspector, instituted a new system of examinations for the higher diplomas of College grade. The system was so planned that a teacher in the parish-schools could prepare for the yearly examinations held at the Mother-house before the annual retreat, and earn his College degree by a succession of diplomas, granted step by step, as he advanced in his course.

In 1868, Father Reinbolt made the first new establishment of his administration. It was the parish school of St. Anthony's Church in Cincinnati. This city had been the field of the first labors of the Brothers in the United States, where at one time they had controlled five establishments, but only one remained

when Father Reinbolt became Provincial. In fact, Cincinnati had been once a most promising field, and if Father Leo Meyer had been able to furnish Brothers on demand, there is no doubt that he could have controlled at least seven of the parish-schools in the city. The Archbishop had asked him for Brothers for his Cathedral School as early as 1849; St. John's, the largest parish on the outskirts of the city, and in charge of the Franciscans, wanted five Brothers in 1852, and St. Joseph's asked for Brothers in 1858. All these requests had to be refused at the time. Even as it was, there were rather too many accepted than too few, at least for the good of the Society and the reputation of the Brotherhood.

The method of the Brothers had been a constant cause of contention in Cincinnati from the very beginning. It is a most significant thing, and even a compliment to their training to say that they had a method of their own, for some of them would have been much surprised to have been suddenly accused of having a method at all. Doubtless, however, the pioneer Brothers from Alsace did have a method such as was then practiced in the Brothers' schools in that province, and of which a manual had been published in 1849, at Strasburg.

The main objection of the pastors in Cincinnati was to the monitor system; no pupil should recite to another, but each one should recite to the teacher; the simultaneous system was condemned, as leading to disorder, laziness, and even immorality. Some of the parish priests took the trouble to go into the classrooms of the Brothers and teach the class, and then suggest "Go thou and do likewise," but the wiser teachers did not like the wise, and preferred to do otherwise. The less experienced teachers welcomed the method of the Society, as far as they could understand it, and like all beginners, expected to teach by formula, so to speak. In those early days Father Meyer was chary about taking offense at complaints as to methods, for he understood only too well that he could be quickly placed on the defensive. He went back to first causes, and feared for the inexperience of some of his teachers more than he hoped for the efficiency of any method, even if it were "the method of the Society." "Picture to yourself," he wrote to the Superior-General in those

days, "picture to yourself Brother Radinger and Brother Tritschler in the midst of two hundred little American boys fresh from the streets of a city of 140,000 inhabitants, and neither one nor the other had ever taught a class before! No wonder the priests do not know what to think. 'What idea has your superior of America?' asked Father Ferneding of me the other day at St. Paul's." Evidently the Society had put the left foot forward in Cincinnati. By 1860, St. Mary's was the only school that was left to the Brothers in that city, and even that was on the rocks for a period after the transfer of Brother Zehler in 1860, and was saved only by the timely arrival of Brother Strobel.

But the medal had its other side as well. The matter of jurisdiction was not so well understood in those days as it is today, and when one or the other of the parish-priests of Cincinnati resented the control which the Provincial Superior exercised over the Brothers, and even presumed to enter the communities and give pedagogical conferences and speak of reform and wrong methods, it was time for the director to protest. And when some of the pastors persisted in ignoring the religious character of the Brothers, and affected to treat them in the same cavalier style as they often treated their organists; or affected to regard them as hirelings, who were *in* the parish but not *of* it, and could be dismissed at pleasure, then it was time for the Brothers to protest. Or, last of all, when some of the pastors or their assistants held out inducements to the Brothers to leave the Society and study for the priesthood, and succeeded in inveigling two or three, then it was time for the Superior to protest, and to act, and he acted promptly and effectively.

Eight years had passed away, and misunderstandings had time to correct themselves; mehods had improved, and old sores had time to heal. Brother Strobel and his associates had raised St. Mary's to a height of efficiency that was the envy of every parish-school in Cincinnati, and within a few years Father Reinbolt had accepted St. Anthony's and St. Augustine's school in that city.

The era of expansion which commenced in 1868, continued for nearly eighteen years. There had been a gratifying increase in the number of candidates; the training of teachers was

careful and thorough, and the Provincial felt justified in accepting new establishments in rapid succession. The calls for Brothers to teach in the parishes were so numerous that it was impossible to consider more than a small fraction of them.

In 1869, the school of the Redemptorist parish of St. Mary's in New Orleans was accepted. This was the third school taught by the Brothers of Mary under the patronage of these zealous Fathers. Six more were to follow within the space of eight years, and Father Reinbolt seemed inclined to favor these parishes in preference to others. There were good reasons for the policy, even if it were not a preference. The parishes of the Redemptorists are generally large, and the schools call for a correspondingly large staff of teachers. This is a welcome feature for Brothers who must live in community, and who would therefore prefer a wider choice of friendship, as well as a wider cooperation. It is also a welcome solution for the Superiors who find larger communities to be more in harmony with the principles as well as with the practices of religious life. The schools of these religious priests are more uniform in government by various rectors, since they all belong to the same organization. Things have been reduced to a system in such parishes and schools, and Brothers passing from one such school to another, found it easier to adapt themselves to a change of place. Again, the Redemptorists were excellent masters of the religious life, and were able to guide the Brothers with a sure hand. Last and most vital and welcome of all, the Redemptorist parishes were known to be prolific in vocations to the Brotherhood, and this consideration weighed heavily in the balance in favor of accepting the schools, even though there were objections to the policy.

And there *were* objections. The practice was criticised as dangerous and precarious, since it amounted, as some critics remarked, to putting all one's eggs in the same basket. In fact, some of the very arguments that seemed to be advantages and inducements were of such a nature that they could be made to militate in quite the contrary direction. System and uniformity, and even sympathy, are still called by the same name when turned against the very elements that they were once supposed to aid, and

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1876 Fourth Superior-General of the Society of Mary 1905

1833—1905

there is no doubt that the Brotherhood, as a body, has suffered from adverse conditions in one parish or community, which an unfortunate solidarity, or system, or uniformity, imported into other houses by a misdirected sympathy. In a chain of such communities established in similar parishes, any perverse reaction in one establishment of either side may readily be extended to all the others of the same side. One living embodiment of prejudice or vindictiveness on either side might be able to move along from house to house, and leave behind him a series of wrecks.

But in 1869, there were as yet no misgivings as to continuing a policy which had resulted so favorably in the past. Three large Redemptorist schools were taken in Baltimore within three years. one in Chicago, one in New York City, and in 1878, a second one in New Orleans.

The American province of the Society was now over twenty-five years in existence, and as yet no member of the General Administration had visited its establishments. It is very desirable and advantageous that at least one of the Superior-General's council be familiar with the nature and the needs of so distant a province as America, and accordingly, in 1875, the Very Reverend Joseph Simler, the second assistant of the Superior-General, was commissioned to visit the various establishments, confer with the Brothers, and report upon the condition of the Society in America. Father Reinbolt met the Visitor in New York City, on his landing, early in February, 1875, and accompanied him in all his visits. The first long journey from Baltimore to New Orleans, through the Coast States proved the most trying and adventurous, and the Reverend Visitor acquired some experience of the difficulties of an American Provincial. San Antonio, Chicago, Cincinnati, Columbus, Cleveland, Pittsburg, and Rochester were visited in turn, and by the middle of summer the travelers were back in the Mother-house where all the Brothers of the province were assembled for the annual Retreat. The province numbered twenty-three establishments and about two hundred Brothers.

Father Joseph Simler was the kindest and most sympathetic of men, and his visit was a source of great encouragement to the Brothers. He was quite taken up with the welcome he received everywhere from the priests and people as well as from the Broth-

ers and their pupils, and he was much interested in the wonderful resources and opportunities of the country.

It was providential for the American Brothers that Father Simler had been chosen as visitor, because at the next General Chapter of the Society in Paris, in April, 1876, six months after his return to France, he was elected to the office of Superior-General. The intimate knowledge he had acquired of the American Province, as well as the sympathy he had shown to all the Brothers in their work, and the consequent enthusiastic co-operation he was able to enlist, all stood him in excellent stead during his long term of nearly thirty years in office. The province of America became his especial solicitude; he himself would be its representative in the highest council of the Society, as he used to say, and he always showed a predilection for anything American. He had met every Brother of the Province in private conference as well in the community and class-room, and he knew them all, one by one. Every year he would study the personnel of the American Province with interest, and follow the various changes among all the two hundred Brothers he had met.

When returning to France, Father Simler had taken with him two young religious to the house of higher studies in Paris. Here they were to follow the course of the University of France for two or three years in Classics, Science and higher Mathematics. This was the beginning of a practice which has never been abandoned even to this day. Every year since 1875, several young Brothers are sent to Europe to complete their studies. These young men live in the House of Higher Studies under the direct control of the Superior-General and the Council of the Administration, and there they apply themselves not only to the advanced classical and scientific studies but they are also trained in the pedagogical methods and formed in the cherished traditions of the Brotherhood, at the very fountain-head of the Society and under the care of the higher superiors.

Young Brothers from all the six provinces of the Society attend this higher Scholasticate. Among the French Brothers it is familiarly known as the "Ecole de Guerre," the War School, where men are especially trained and formed into a staff, to serve as aids and officers in any part of the Society. This system of

training a staff of men in special courses and at the headquarters of the Society has resulted in a higher morale throughout the institute, and is one of the main causes of the remarkable unity and esprit de corps which has always distinguished the Brothers of Mary.

One of the incidental effects of the Reverend Visitor's passage through Dayton, was the beautifying of the College property. The domain of Nazareth is a favored section in many ways, but so far, Nature had been the principal agent. A great deal of farming had been done in the earlier days, in fact almost too much, and the habit still remained. While Nazareth could no longer be called, as it was styled in those early days by some caustic critics even among the Brotherhood, "a farming colony with a side venture in education," still the greater part of the property was yet under cultivation, and little or no thought was given to park or campus. No attempt had ever been made to beautify the property; new buildings had been erected year by year for almost ten years, ending with the Gymnasium, in 1874, and people had been too busy with expanding in brick and mortar and could not pay much attention to landscape.

And yet, the arrangement of the buildings was fortunate. They had all been erected according to a general scheme, perhaps not worked out in full and conscious detail, but, by force of following the crest of the hill in locating the larger buildings, there had resulted a certain symmetry and largeness in plan, of which few suspected the future development until its real beauty and inherent possibilities attracted the aesthetic eye of Father Simler.

He took a definite grasp of the situation, planned a beautiful approach to the grounds, and laid out a park of six acres in front of the row of imposing buildings. This was an unwelcome suggestion to Brother Zehler, who was steward of the establishment as well as director of the College, and who was more addicted to the cultivation of potato-patches and corn-fields than to lawns and flower-beds.

There had been a time, indeed, when the fields and kitchen-gardens were even more necessary than they were useful, but they no longer had either place or excuse outside the windows of a boarding-school of two-hundred pupils. Even Archbishop Pur-

cell of Cincinnati, friend and admirer as he was of Brother Zehler, used to poke fun at him about his corn-fields and turnip-patches. As late as 1874, in one of his visits to the College, as his carriage was being driven into the property through rows of towering corn up to the very entrance of St. Mary's Hall, the Archbishop alighted, and, looking about amusedly, first up to the tall front of the College building on one side of the lane, and then at the waving corn on the other side six feet away, he shook his head:—"Well! Well!" it's just like Brother Zehler! Corn up to the door!"—Father Simler laid that corn-field low, and gave the stately vestibule of Saint Mary's Hall a fitting counterpart in the beautiful lawns and roads of the College park.

After the opening of the schools in New York and Baltimore, most of the candidates for the Brotherhood came from cities east of Dayton, and Father Reinbolt had planned to establish another central house in the East. The Reverend Visitor interested himself in the project, and upon the suggestion of Brother Damian Litz, director of one of the schools in New York City, he had selected a site near Paterson, New Jersey, about fifteen miles north-west of New York City. Land was bought, and plans were made for a College and Normal School. Roads were laid out, foundations were excavated, and a temporary house was built, but unexpected dificulties arose, and the project was abandoned ten years later, in 1885. Dayton remained the only central-house for thirty five years longer. By that time the drift of new establishments had set in towards the West, and St. Louis was chosen as the center of the new province.

The ten years following the visit of Father Simler formed an era of unprecedented prosperity in all departments of the Society. Candidates were more numerous than ever; applications for Brothers to teach in the parish-schools came from all parts of the country; proposals were made by several dioceses to open Colleges and academies; in 1879, the College of Mount St. Mary's, Emmittsburg, was offered to the Society, but could not be accepted for want of sufficient members. Although the number of candidates in the Mother-house reached over one hundred and fifty, it was for the best interests of the Society to be slow in accepting new schools, to be choice in every case, and not to deplete the

Scholasticate, and sacrifice the permanent interests of the candidates and of the Brotherhood to the importunities of parish-priests and to the pressing and immediate needs of the schools.

Among the most important foundations of this period, some of which became in their time centers of expansion, were Winnipeg, Canada, in 1880, Honolulu, in the Hawaiian Islands, in 1883, and Stockton, California, in 1884.

The Society of Mary in the United States had now grown to such an extent as enabled it to send out missionary colonies of its own, and the schools in the Hawaiian Islands were the first establishments made by the American Brothers on foreign soil, as the Islands were at that time.

The missions of Hawaii were unusually successful. Saint Louis College, in Honolulu, the capital city of the little Island Kingdom, now numbers over seven hundred pupils, boarders and day-scholars, and is by far the leading educational institution of the Archipelago, in its progressive methods and success as well as in numbers and prestige. From its very inception it was particularly favored by King Kalakaua, the picturesque monarch of that island realm. The natives, or Kanakas, as they are called, are great devotees of music, and the first colony of Brothers in 1883, were all proficient in the art. This readily gained the favor of a monarch whose only standing army, as it used to be pleasantly said, was his brass-band, and whose principal affair of state was to attend the daily concert in front of the Government House. His dusky Majesty was a frequent visitor at the College of the Brothers, and he never failed to attend the entertainments and Commencement Exercises, delighting especially in the performance of the College orchestra and the band.

For the last thirty-three years the missions of Honolulu and its branches in Wailuku and Hilo have been supplied by volunteers from the American province. These volunteers need not serve more than ten years, after which they may return to the States; but so attractive is the missionary life in these islands, and so pleasant is the climate of this "Paradise of the Pacific" that some of the original colonists of thirty years ago are still employed there, and many of the volunteers are willing to prolong their stay indefinitely.

Next to the blessing of God and the protecton of the glorious Virgin Mary, the immediate and remarkable success of the Hawaiian schools is due in great measure to the tact, skill, learning and devotedness of the first director, Brother Gabriel Bertram. This skillful teacher had seen service in various parts of the United States; he had been chosen to accompany the Reverend Visitor on his return to France, in 1875, and had spent two years in special studies at the higher scholasticate in Paris. He had been prefect of studies at Saint Mary's Institute in Dayton; he had opened the first school of the Brothers at Winnipeg, in Canada, in 1880. Wide and active as had been his career for seventeen years, the most effective part was yet to come. In the mission of Honolulu, he had reached the work of his life; he was in his prime, only thirty-five years of age, and he was destined to spend twenty-two years at Honolulu.

The Mission schools had been managed by the Fathers of the Sacred Heart, and were still to be under their control after the Brothers took charge. But the skill and resourcefulness of Brother Bertram very soon re-assured the Fathers, and they gave the director a free hand. For the first ten years of the establishment of St. Louis College, the Islands were still under the rule of the native King Kalakaua. Brother Bertram soon gained his esteem and friendship. Upon the death of the King, in 1893, and during the transition period, from 1894 to 1898, great discretion was needed on all sides, and it is a testimony to the prudence and tact of Brother Bertram that he found favor under every régime. Under the American rule, since 1898, education in the Islands has made unusual progress, and St. Louis College is still at the front.

Almost at the very acme of this prosperity of the American province came the most disastrous event that ever afflicted the Mother-house at Nazareth. On Monday, December the 10th, 1883, the Normal School and Novitiate were completely destroyed by fire.

It was the season of crib-making for the Christmas holidays to come, and every department of the Mother-house vied with every other in the beauty and the size of their Bethlehem caves. The Juniorate, the Novitiate, the Scholasticate, each had its "crib"

for Christmas. What had begun in a spirit of piety and in recollections of poverty, ended in a spirit of enterprise, then of emulation, and almost of extravagance. And to most of the contestants, emulation meant size and imagination, and as a result, the cribs became monuments of industry and of invention. As the psalmist says of man himself, so men began to say of these cribs, that "they were fearfully and wonderfully made."

On the fateful afternoon in December, several novices were working in their garret at some contrivance for the crib. After the noon recreation they came down, but left a candle burning. The fire spread unsuspected in the closed and over-crowded garret, and it was half-past two before any smoke was seen. The alarm was given, but it was too late. The fire had gained such headway that the entire roof was in flames as soon as the novices entered the garret. Engines came from the city, but the firemen saw at once that the buildings were doomed, and set about saving the neighboring church and the Juniorate building. By six o'clock the fire had done its work. The central building and its two wings were burnt to the ground, and the roof of the Juniorate annex was completely destroyed.

Father Reinbolt's room was in the center of the building, and far enough from the flames at first to allow everything to be saved. He went to the home of the old Brothers across the central court, and did excellent work in directing the saving the furniture.

The weather had been unusually mild and pleasant for the beginning of December, and the day of the fire was clear and sunny. But that was the last of fair weather. During that same night a bitter cold wind set in, and the season remained severe until Christmas. The 10th of December was the feast of the Translation of the Holy House of Nazareth to Loretto, and the fact was significant, for on that day another house of Nazareth had been translated to the skies and back to its elements. It was also the anniversary of the arrival of Father Reinbolt at Nazareth. Nineteen years before, on that very day he had first seen his Nazareth—and on this day he saw his dear home in the convent building for the last time.

Father Reinbolt was very much affected by the destruction

The Destruction of the Normal School, December 10, 1883

of the Normal School, and in fact, it marks the beginning of his decline. He was never quite himself of old after that fatal day. He was in his sixtieth year, at a period when he was justified in looking forward to rest in retirement, and here, on a sudden, was thrust upon him a work more momentous than any he had ever done. The problem of re-building was freighted with all kinds of considerations and consequences for the future, and to such unexpected contingencies he had never given a thought. He had reason to think that his days of building were gone by, and that they had been full of honor in that field, but here, in his declining years, they must start all over again. And it was not an establishment like a College or an independent institution that might be left to lie in ruins and no harm be done; it was the very center and heart of the whole province that had been thrown out of shelter by the fire, and which must all by means be rebuilt at once. Three years of provincialship still remained to Father Reinbolt, and he could not wait for any relief in his position.

The loss of the property was about $80,000, partly covered by insurance. The community affected by the fire numbered nearly two hundred. Every available space in the various buildings of the College department was impressed into service. The inconvenience was great, but the sufferings were not, because they were borne in patience, and even with joy, and nothing was said of them. There were no heroes because they were all heroic. The spirit of the candidates and Brothers was more buoyant than ever, as if in inverse ratio to the depression that one would have expected. Of course, the younger element and the less responsible element did not feel the loss with any of that keenness which cut so deeply into the sensitive heart of Father Reinbolt. Serious and sad as the accident really was, there was also in the event and its consequences a note of adventure, which was welcome to younger spirits, ever fond of a change. Even in the communities on mission in the schools of the country, although the first news of the destruction of the Mother-house at Nazareth had struck them as an appalling disaster, the feeling of awe soon wore away. On Monday the news was terrifying, by Tuesday it was a serious loss, by Wednesday it was not so bad after all, by Thursday it began to be looked upon even as a good riddance in readiness for

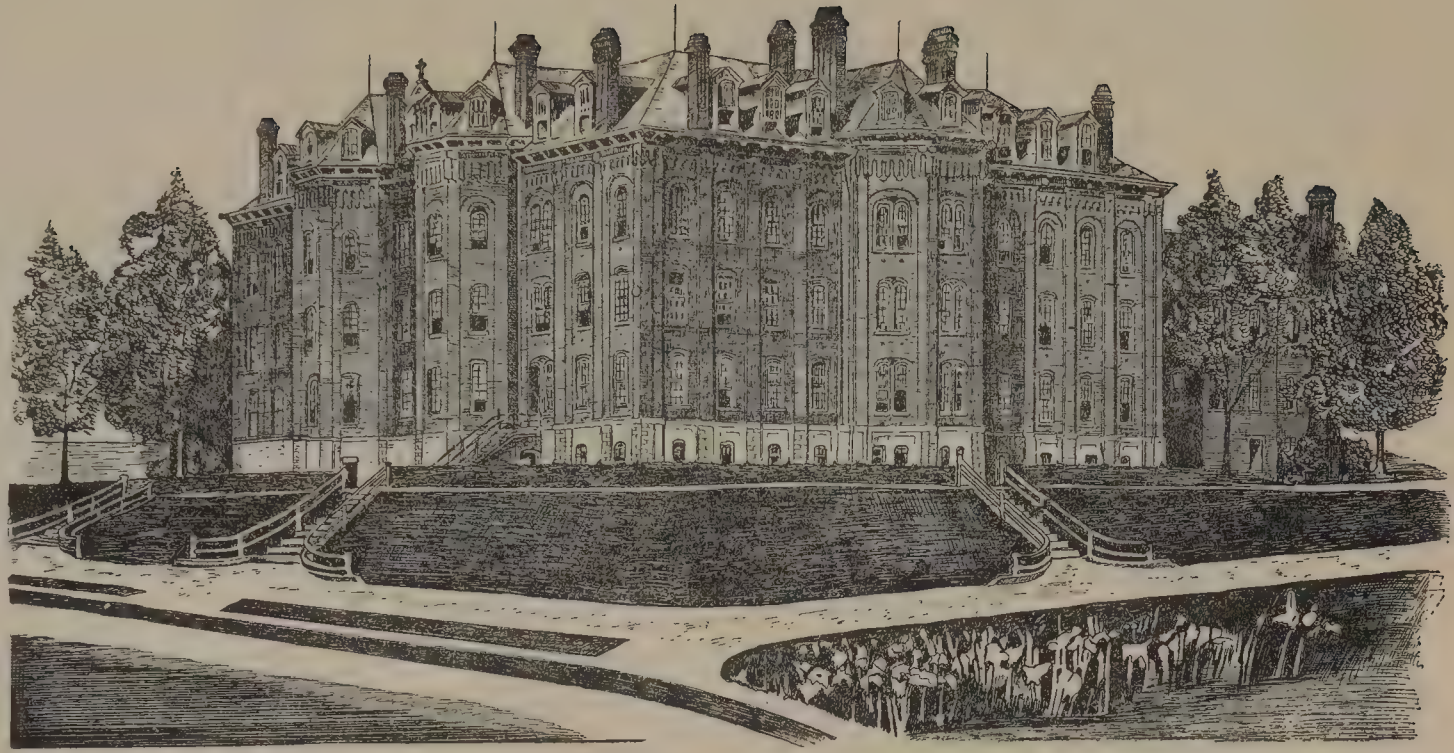
better to come, and by Friday it had actually become a blessing in disguise! And so indeed it proved to be.

The leisure hours of the remaining winter months were spent in clearing away the ruins, and by the opening of spring the ground was ready for building. Brother Joseph Sennentz, the director of the Normal School, was commissioned both to draw the plan and supervise the construction. He had the training of an architect, and the skill of an expert draughtsman, and to these accomplishments he was now to add the practical experience of a builder. His eighteen years as professor in the technical school at Colmar in Alsace were to bear their fruit at last.

Brother Sennentz was a man of unwearying patience and persistence, of original enterprise and decided views, and he received ample license to indulge all these tendencies in the construction of the new Normal School. He determined to profit by the past and to build for the future, and he went about the work with a boldness and an originality which were as much refreshing to some, as they were little re-assuring to others. The more conservative were made to gasp in wonder not unmixed with dismay, but the more progressive spoke of a new era and a new style that promised to set a brisker pace in the material development of Nazareth.

But the new St. Joseph's Hall completed, spoke for itself, and it has long ago won its case. It rises in majestic state on the edge of the plateau of Nazareth, in pleasing form, with lordly skyline and chateau-like setting, and all in perfect symmetry. The graceful bowed windows to the west, and the broad side southern exposure, make it exceedingly lightsome, airy and comfortable. The interior arrangements were so carefully studied and so broadly planned, that an experience of thirty years of the most exacting use have demonstrated its remarkable adaptability, even to many varying demands and many changing purposes.

The new building was set farther in front of the line of the Church and College, by its entire width, as if its more pretentious style, like birth or wealth, entitled it step forward out of the common rank. Its long sides face west and south, making an inside angle at the court. At the east end of the angle a circular tower grows out of the corner, and rises to four stories. This tower serves to break connections with the older remaining part of the



St. Joseph's Hall,—Erected in 1884

Juniorate, like an elbow thrust out to part company with so plebeian a neighbor; it was also meant to make connection with the proposed extension which was to replace the old Juniorate.

The building was ready in a year and a half, and was occupied by the summer of 1885. It served as Normal School for thirty years, until the removal of the Mother-house to Mount St. John, five miles away, in 1915.

The first schools opened by the Brothers in California were in Stockton and in Marysville. They had been entered into with many misgivings, and only after repeated solicitations from the Most Reverend Archbishop of San Francisco, but their success was encouraging, and now the Society controls four of the largest and most flourishing schools on the Pacific Coast.

The years 1885 and 1886 were an important era in the history of the Society in America. It was ten years since the first visitation of the province by a member of the General Administration, and accordingly in 1885, the Very Reverend Joseph Hiss, Second Assistant of the Superior-General, was sent to America as Visitor. He arrived at Dayton in February, 1885. In company with Brother Maximin Zehler, he spent four months in a thorough study of all the establishments, including the distant missions of California and the Hawaiian Islands. The Visitor of 1875, had found twenty-three establishments, and two hundred Brothers; the Visitor of 1885, found thirty-nine establishments and three hundred and ten Brothers.

The expansion had been especially rapid during the last ten years, but the wide extension had not been fully complemented by increasing intensity of preparation. The Visitor of 1885 was in a position to attest earlier history threatening to repeat itself. The question of the formation of candidates is the all-important one for the Mother-house; it is practically the chief reason of its existence at all, and it is a question on which the solicitude of the Superiors has always been minute and exacting. The Visitor was inclined to be all the more minute and exacting on the question in the American province, where the conditions of expansion and growth are unusual, and are always ready to militate against patient and thorough training.

Father Reinbolt, from the very beginning of his administra-

tion, was in the same tempting and delusive environment as were the Superiors of all teaching orders in those days. He had been beset by the same importunity, which only increased in intensity as time went on, and as prosperous parishes built schools and looked for teachers. The material and the money were easy enough to furnish in the parish, but teachers were scarce. Father Reinbolt had held back during the first four years of his administration; he accepted no new schools because he had determined to develop his resources carefully. He would not strain his own personnel in order to relieve the wants of importunate parishes, but once he had fully re-organized his Normal School, he would feel justified in accepting schools in more rapid succession.

The number of candidates had also increased gratifyingly, after 1870, when the schools of the Redemptorist parishes were accepted in great number, and by the year 1875, the Provincial was able to make new establishmnets almost every year. Before 1880, he had accepted twenty new schools, making an average of more than one for each year, since 1864. After 1880, when the number of scholastics had again increased, the number of foundations increased correspondingly. In 1880, he opened four new houses; in 1882, four more, calling for sixteen Brothers; in 1883, three; in 1884, two. In 1885, the year of the second general visitation, he founded three establishments, and in 1886, on the very eve of his retirement, he founded two, one in Erie, Pennsylvania, and one in San Francisco, California.

During his twenty-two years of administration, he had opened forty new schools.

The Reverend Visitor, before returning to Paris, in the summer of 1885, arranged for a proper representation of the American province at the coming General Chapter of 1886. Since twenty years there had been no direct delegation sent from the United States to the various Chapters of the Society. For the last two Chapters of 1876 and 1881, the Brothers in America, whether out of deference to advice, or from disinclination to spare any one from his field of labor, had not cared to choose any representatives from among their own number. They were too busy, strange to say, to attend to their own business; too much taken up with their work of teaching and serving others, and took no time

to look for their own interest in the Society; they had elected two members of the Province of Paris, France, to represent them in the Chapters.

In 1886, however, they entered more fully into their responsibility, and elected eight delegates from their own province, four priests and four Brothers. The revised Constitution of the Society, adopted in 1885, gave the General Chapter the power of electing the provincial superiors, a privilege which had been reserved to the Superior-General, and is now again by the new Constitution of 1891, reserved to him.

The fourth term of Father Reinbolt had expired; he had served twenty-two years, and as far as the wishes of the Brothers of the American Province and the votes of the delegates were concerned, he would have been re-elected, but he desired to be relieved, and his wishes were respected. Accordingly, the delegates, assembled in General Chapter in April, 1886, elected the Reverend Landelin Beck, Provincial of the American province.

Father Reinbolt's health was broken even before his retirement; he had not been able to attend the General Chapter which relieved him. He was in his sixty-second year, but the hardships of travel had counted more than his years. His long administration, with all its variations and anxieties, had re-acted upon his character. There had been a time when he was, in a manner, superior to events, when he had influenced them, and made them serve him, but in course of years, his spirit began to flag, and he allowed himself, little by little, to be influenced by what at one period of his life he would have dominated. The fire of 1883 was one of these events that cast a shadow over him; the building of the new Normal School was another. These events had shaped him and changed him, when there had been a time he could have managed them to quite a different outcome. There was an air of fatalism, of determination about him, that seemed to make him a sadder man. He had lost his buoyancy of spirit even before his time, but he worked more vigorously than ever.

We read of the late Francis Joseph, Emperor of Austria, that his manifold sorrows and contradictions only drove him to harder work, as if, by a dogged determination to cure like by like, on the theory of the homeopaths, and it is the mark of a noble

soul to continue at work, where another man of meaner spirit would think to spite humanity by abandoning his duty. Father Reinbolt was one of these noble souls. He spent himself entirely and unreservedly for his Brothers, but, unwittingly or not, when misfortune and contrarieties and lack of appreciation loomed up before his mind in a size and shape entirely out of proportion with the reality, he glided into a position of doing work for work's sake.

Any man of intense self-devotedness will sooner or later come to know the disheartening and even deadening influence of a seeming indifference or a seeming lack of appreciation. It is a curious retro-action; it is like buying back one's own notes of hand at a discount, which would naturally please a sordid spirit, but would make a nobler man indignant, even though he gains by it. Father Reinbolt had done so much indeed, that some wondered why he did not do more. Even his admirers had fallen into an attitude of taking it for granted, a sort of crediting him for labors even before he undertook them, and this attitude implies a lack of appreciation of ability on one side, or of difficulties on the other; an attitude which would discourage a man of lesser spirit and even drive him from his work, but which, with a high-spirited man like Father Reinbolt, would only throw him back upon himself and upon his work, and drive him to find consolation and relief in a more intense application.

As new labors and greater difficulties piled up in the last years of his administration, Father Reinbolt only worked the harder, and with his harder work came a concentration which made him a different man. He lost much of that gayety of manner which had marked his earlier life. He naturally loved humor and fun, and his conversation sparkled with them. It was an innocent mirth, not assumed as a duty to cheer the Brothers in their work, but a spontaneous outburst of his natural high spirits. Left to his native ground, he would have been nothing short of a practical joker:—there was something so boisterous about his amusements. On feast-days at the Normal School, the dinners were events long remembered for their fun. Song and speech, story and music, all were mixed in hurly-burly style; old and young, learned and unlearned, solemn and gay, all had to contri-

bute to the general merriment; but the amusement was genuine—and innocent, as became the children of God, for there was nothing outside the usual meal but weak cider and apple pie. Even the sedate Brother-Inspector, whose strong point was dignified conversation, preferably of the monologue variety, and who sometimes chose to sit steadfast and demure amid all the gayety, was often threatened with a speech or recitation.

Father Reinbolt loved music and song. He was a good performer himself, in his day, but he preferred to leave the work to younger people. He sang correctly, if not pleasingly. His singing-voice was rather lugubrious, and was pitched too low to be inspiring; he himself used to laugh at the remark of an old Brother who sald that the Provincial had a good "requiem-voice," and it was true.

His sermons were mirrors of his character. He preached often, and the Brothers loved to hear him, for then he was really at his best. In Nazareth he was never known to go into the pulpit, though it was only a few feet away. He stood at the chancel rail, and those who saw or heard him, especially on solemn occasions, will not easily forget him. When we recall the memory of some loved and admired one, we unconsciously picture him to ourselves in some favorite—and favorable—attitude. If we were asked to picture Father Reinbolt as we remember him best, it would be:—standing at the chancel-rail in the Chapel at Nazareth; and if we would have to choose a posture for picture, or statue, to perpetuate his memory, it would be:—vested in his surplice and stole, as on some festive occasion, and about to deliver his sermon.

He was a tall man, over six feet in height, slender and straight. His bearing was majestic, as if, like Saul, he felt that he was head and shoulders over every one, and unlike Saul, as well, that he felt his superiority in more ways than official. He was a handsome man, with fair blue eyes, high and broad forehead, florid complexion, very dark and somewhat wavy hair, short at the back, but piling up in front, making him look even taller than he really was. His smile was infectious, and even bewitching. There are religious with us yet who confess that it

was the smile of Father Reinbolt that captivated them and attracted them to the Brotherhood.

Artists tell us that it is a test of merit in some work of painting or sculpture, or in fact, any work of art, that people love to look upon it, and even when they have feasted their eyes, they love to come again. "I'll come back to look at it again," was a compliment of the King that pleased the great architect Sir Christopher Wren, more than the fulsome praise of many over the beauty of one of his buildings. The countenance of Father Reinbolt in his best days was such a work of art; it was a model of "the human from divine," as the poet dares to call it. People liked to look upon it and they liked to look again.

His personality was especially striking and attractive when he preached. His singing-voice was low and solemn, but in his sermons his tone rose with his energy and his enthusiasm, and there was a pleasant and melodious ring, almost of triumph, that would have done honor to a Cathedral pulpit. His sermons were never long, rather they were shorter than the ordinary. His very approach to the delivery indicated dispatch. There was no hurry, but the nervous strength he brought to his words made the impression of shortness even greater than the clock would indicate.

In private conversation there was the same nervous intensity, which did not always aid to put the visitor at his ease. He was a good talker, but not so good a listener; his keenness of mind was such that he almost presumed upon it, and imagined things before they were shown, or discounted things before they were said. As experience and age increased, there set in a rapidity and a sort of summariness about his short interviews and colloquies with one Brother after the other, that would have made an excellent lesson for the manager of an army of employees.

And yet he could be easy and winning if he chose, and such times were mostly outside of his official business. He was a great recruiter of souls for the religious life. One could better believe the stories of the persuasive power of Saint Bernard, after having come under the charm of Father Reinbolt's address. There was a fascination and a magnetism about his manner, that held every one who met him, and there are religious who are proud to

claim that their vocation came.....from Father Reinbolt. It is a pleasant and quaint way of putting it, although it is not the entire story of their call. He was a Saint Paul to many a Titus and many a Timothy in the Brotherhood, who in the end were not the less worthy children of Mary and useful members of the community for being disciples of a man.

On his annual visits to the various communities he loved to see the parents of the candidates and Brothers who had come from the parish in which he was visiting. An evening hour was set apart for this meeting all together, and there were few parents that ever missed it, once they had attended. It was no sermon and no solemn conference; it was rather a report to be given by him. He had taken mental note of the standing of every candidate before he had left the Mother-house, and he was able to speak very much to the point. But there was nothing official about it; it was a pell-mell of chit-chat and chaff and even nonsense, all meant to enliven his reports,—and sometimes to make them more palatable. He was the life of the gathering, and there was not a quiet moment until, just before dismissing his callers, he dropped his hale and hearty way for a time, and gave the parents and friends a word of thanks and appreciation. It was a touching ten minutes, and many parents will never forget his glowing words. And they were winning words as well. We wonder when we read of anxious mothers who hid away their sons when Bernard came, for fear that they would come under his spell and be carried away by the fascination of his words; but here in Father Reinbolt was another Bernard. One good mother in Pittsburg had a son with the Brothers, and Father Reinbolt knew she had another boy whom he had never seen,—and whom she had often said he would never see, for reasons of her own. "And where is your other boy, Madam?" he asked her in his winning way.—"Oh Father, please don't ask; he's safe at home, and you'll never see him. Haven't you got enough with Henry?"

A young man came from Cincinnati to see his brother at the College in Dayton. He called upon Father Reinbolt and promptly fell under his fascination. "Cut off your mustache and you would look like a Brother," said he to the young man. "But, Father, I don't want to be a Brother."—"No matter," answered

Father Reinbolt, "shave off your mustache and stay here until it grows again." He shaved,—and he stayed. That was forty-five years ago, and he is still an edifying and beloved Brother to this very day. The Brothers who had been attracted to the service of God by the magnetism of Father Reinbolt were always proud of the fact. They would tell the story of their "call" with pleasure and with a superior air, as of those who had enjoyed an exceptional honor, much as the disciples of Saint John the Evangelist, in his later days, who were wont to glory in having been converted by one "who had seen the Lord."

All active and enterprising as Father Reinbolt was in essence, his work was more than mere activity; it was a life of power and influence, an enlightened, prudent and creative power; a sort of potential energy, which was able to call forth the latent energy of those who came under his influence. He was in fact a dominating man, but in a welcome sense. His was a benevolent supremacy which had its foundation in moral ascendency.

There is an ascendency over other men and other minds which is acquired by a power much more effective than the mere desire of exercising domination over others. This moral ascendency in no way resembles that petty domineering of a troubled spirit which makes a great to-do about its work, and which only succeeds in creating an impression of helplessness, as if of a small soul finding itself face to face with a work which is too much for it. We have all known such petty domineering spirits, and may have suffered from their morbid activity, which frets and flutters and fumes in a manner and degree out of all proportion to any actual accomplishment.

Father Reinbolt's ascendency and domination was not of this kind. He was too massive a mind to fret and fuss. His was a benevolent ascendency which dominated, indeed, but did not domineer; which dominated from the sheer fitness of things, because men intuitively acknowledged its worth, and gave way to it; an ascendency of downright superiority born of natural ability and improved by long experience and a more intimate knowledge of men and needs and circumstances; in short, his ascendency was that of a master-mind which was able to compass its work completely, easily and gracefully.

But all this dominating was only in his official capacity; he did not import it into his private relations. With visitors of any kind, he could readily accommodate himself. With people of dignity or rank, he had the "grand manner" of the old French school. It was a pleasing thing to see Father Reinbolt in company with the venerable Archbishop Purcell on his frequent visits to Nazareth. It reminded one of the famous picture of Titian which represents the magnificent Francis the First of France conducting the little Emperor Charles the Fifth about his palace in Paris.

Among his own Brothers, his manners were as simple and unaffected as a child's. He was exceedingly affable, and on meeting with any one, he would never fail to greet. If it were the time of silence, he would give a friendly nod, or even a grave bow, and many a timid candidate was at first astonished to see the superior so condescending and respectful. To meet him in his recreation walks was a pleasure on both sides. He would stop short with that kindly smile and inquiring look which allowed no one to go by without a friendly word, a pertinent question, or perhaps some innocent persiflage, by way of introduction, but it always ended in some word of exhortation or encouragement.

Even in his more official communications with the Brothers, he was colloquial and familiar. When occasion demanded it, as at public celebrations, he could do the "grand speech" as well as anyone, and pull out the "stop magniloquent" in excellent taste if he chose. Among his own he talked as in the family. His conferences were vigorous and racy, but he spoke as one who "rose in council" rather than as one who "sat in judgment."

As superior he was kind and conciliating. He never pressed to the breaking limit. He got what he could until he could get more, and like Saint Theresa, he neither expected to come out with everything nor would he be content to come out with nothing. His patience and long-suffering were almost extreme, and were all the more surprising in a man of so high a spirit and so nervous a temperament. He had schooled himself in the discipline of patience, and, like Saint Francis de Sales, he had acquired a meekness that, humanly speaking, was not apiece with his keen sensibility, his high temper or his ready tongue. They were

grafted, so to say, upon his native virile stock, and made the hardy fruit all the more wholesome and delicious from keeping some of its original flavor.

There were rigid Catos, in his council and out of it, who at times found fault with his almost excessive kindness and his forgiving disposition, but he had accepted the "seventy-times-seven" of his Divine Master. It was his set policy, his principle; he was morally convinced, whether from reflection or from experience or both, that kindness and long-suffering were for the best of the individual, as well as for the good of the Society, and he would not permit himself to be moved from his position by motives of nature or even of expedience. In self-defence, at times,—if mercy should need defence!—he made bold to quote the words of the kind abbot of old, who was blamed for his excessive mercy and forgiveness:—"I would rather be lost through kindness than save my soul through rigor towards others,—but let Jesus condemn me first—if He dare!"

No one who was ever privileged to enjoy the spiritual direction of good Father Reinbolt, need ever be convinced of the all-pervading power of kindness, and no one that knew the man would hesitate a moment if he were asked what was the characteristic, the salient feature of this remarkable man. Not that there was only one prominent feature in this beautiful character, for he was a man of many sides, and, from almost any point of view, his was a commanding figure. But when men judge another whom they have learned to love, they do not pretend to view him through the cold white light of abstract truth; they love to view him through the medium of their own human sentiment, colored by the rays of his kindness; they love to view him through the atmosphere of benignity and good-will with which he has enveloped them, and if this loving estimate be tinged with a pardonable selfishness or tinted with a pardonable generosity, then indeed it may be less of absolute truth, as only God and the angels see, but more of justice, such as men prefer, and such as their limited human view can better compass.

And this was the great consolation and privilege of good Father Reinbolt—to spend his declining years among those who loved and revered him as few men have been loved and revered.

It was fitting that the evening of his life should be the happiest part, and that it should be spent in Nazareth, the very place of all which he would have chosen for his retirement and rest. By the grace of God and the protection of Mary, he had built up the American province of the Society, and he had lived to see the forty-fold increase. He had not set any term or any special enterprise to be the signal for his Nunc Dimittis; he had been ready at any time and he was ready now.

Nine years passed away in peaceful retirement. He had always prayed for a sudden death; he did not want to be any cause of solicitude or trouble to his brethern. On February 13th, 1895, the end came as he had desired. He had been ailing in the morning in consequence of a cold which he had contracted, but he would not keep to his room. He said his mass until the very last morning, and followed all the spiritual exercises of the community, as was his practice. Towards ten o'clock he felt weak and unable to stay up any longer. The infirmarian gave him an earlier dinner and advised him to rest. At about eleven o'clock he retired to his room, where the infirmarian left him, as there seemed even no remote danger. He was missed at dinner, but the superiors were advised of his indisposition, and concluded that he was resting. At the end of the noon-day recreation they went to visit him—and they found him dead. His prayer had been heard; he had been no trouble to any one, even to the very end, although a hundred devoted Brothers would have deemed it an honor to tend him in his last moments.

He was in the seventy-first year of his age, the forty-seventh of his religious profession, and had spent thirty-one years in Nazareth.

Twenty-two years have passed away, but he is not forgotten, and never will be, for the history of his achievements has been passed on from old to young, and his work will be in evidence for many years to come. There are some still living who knew him in his prime; many more, who admired him in the full strength of his years, and who loved him in the evening of his life; but there are few that can ever fully estimate his real worth. We rejoice in the stately tree whose strength and beauty have been our admiration. We found shelter under its spreading branches, but not

until the storm has laid it low, or old age has toppled it over, do we ever come to see its true proportions. It was thus with Father Reinbolt. We had grown so used to him that we may not have fully appreciated the length and breadth of his affections, the towering height of his noble character, or the wide extent of his activities, until he was removed from among us.

Nor is it easy to appreciate with absolute truth the character of one whom we have loved and lost. Sorrow dims the finite sight, while it makes clear the spiritual vision. The Brothers of Mary in America will preserve the memory of Father Reinbolt forever among them. The fragrance of his virtues, the fruits of his labors, the remembrance of his surpassing kindness, the brilliant example of his holy life, will live forever among them.

Humanity in general is richer and better because of his activity; the Church is more glorious and exalted, and the Society of Mary is privileged to have numbered him among her members, but nowhere will his memory be more cherished than among the Brothers of Mary in America, to whom his life was for thirty years a blessing, and will forever be an inspiration.

St. Mary's Institute in 1895

VERY REVEREND JOSEPH HISS
Fifth Superior-General of the Society of Mary
Elected in 1905

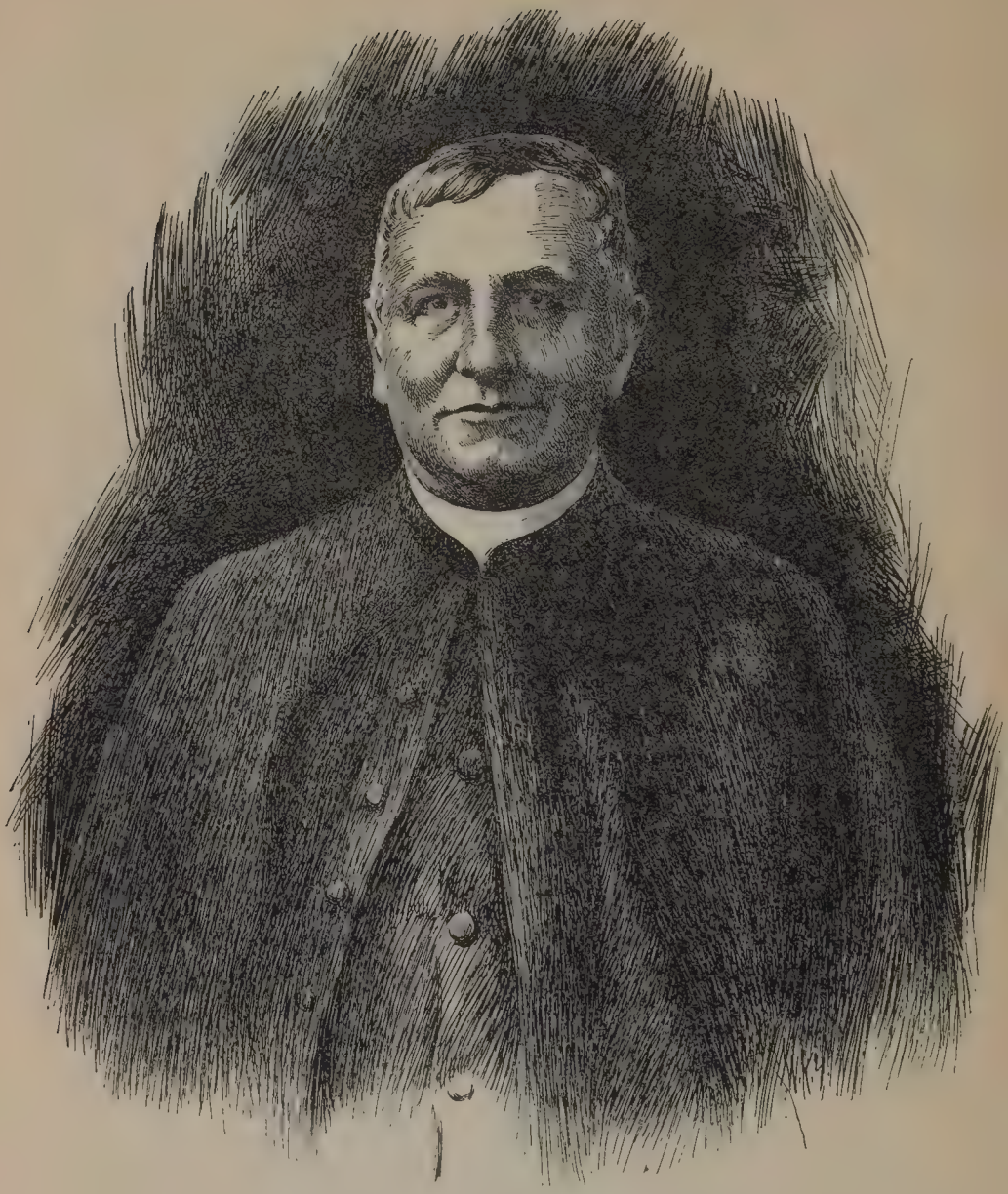
CHAPTER THE SIXTH.

Some Glimpses of Later History

UPON the retirement of Father Reinbolt in 1886, the Very Reverend Landelin Beck was elected Superior of the American Province of the Brothers of Mary.

The Very Reverend Joseph Hiss, the Visitor of the preceding year, accompanied the new Provincial to America, and presided at the Annual Retreat and re-union of 1886. The Provincial Administration was re-organized. Brother John B. Stintzi, the venerable Inspector of Schools, who had served for seventeen years, was enfeebled by old age, and asked to be relieved. Brother John B. Kim was appointed Inspector in his stead. The Reverend George Meyer, who had directed St. Mary's College most successfully for the past seven years, was made Superior of the Mother-house, thus relieving the Provincial of a part of his burden. Reverend John Harks, the first American priest of the Society to do service in the United States, was made director of the College. Two brilliant men who had just returned from a special course of training in France, were made lieutenants of the Reverend Superiors in Nazareth:—Brother Michael Schleich to aid Father Meyer in the direction of the Normal School, and Brother John Waldron to aid Father Harks in the direction of St. Mary's College.

The Very Reverend Visitor remained in the Province for several months in order to complete the work of re-organization. Father Hiss remained a constant friend and patron of the American Province, and eighteen years later, when he was elected Superior-General to succeed the lamented Father Simler, there was no section of the Society which welcomed his accession with



VERY REVEREND GEORGE MEYER
Provincial-Superior of the Eastern Province
1896—1906
1908 to the present

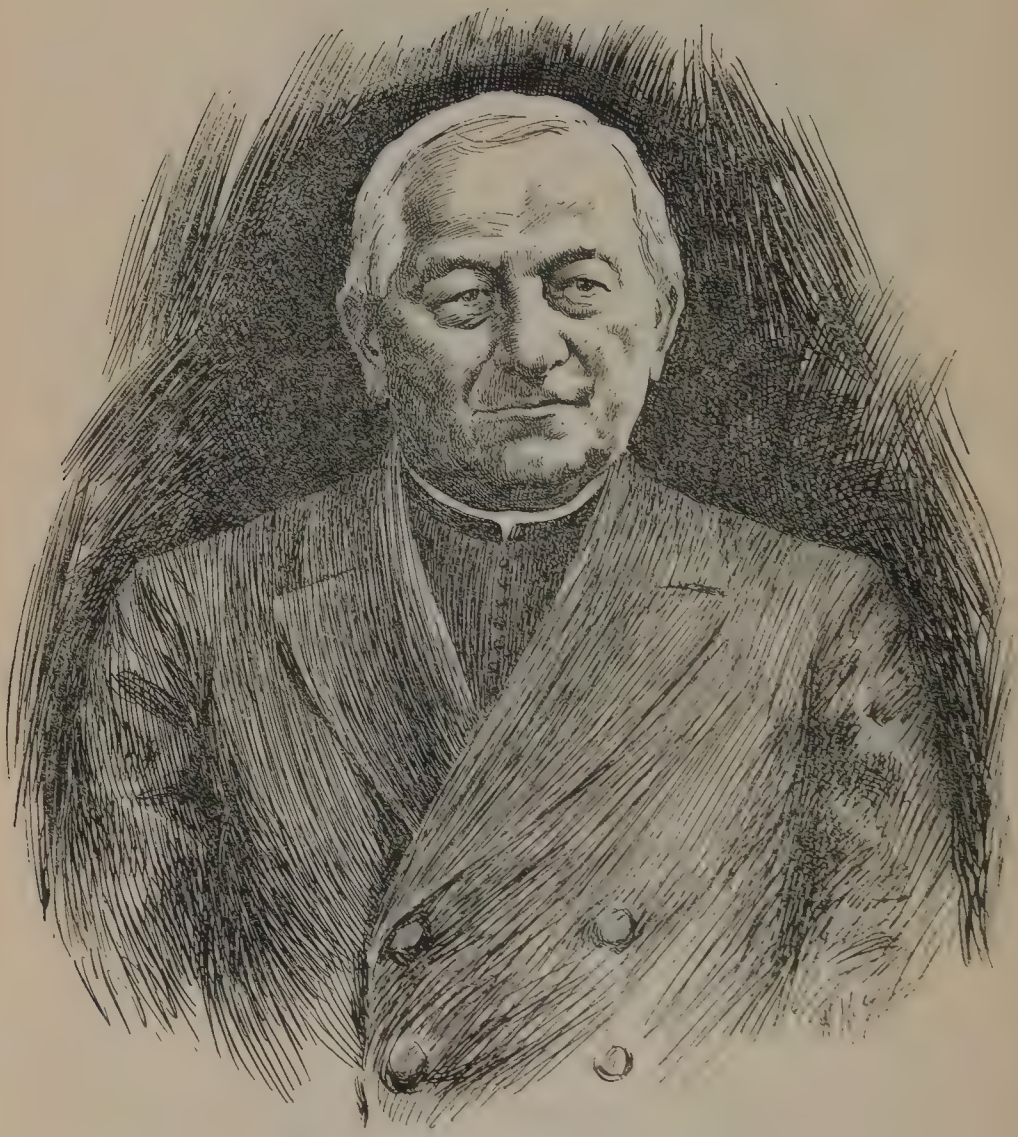
greater joy and which looked with more confidence to the future than the American Province.

The administration of the new Provincial, Reverend Landelin Beck, was successful from the very beginning. He brought with him the experience of ten years provincialate in France, and was fortunate to succeed to the government of a Province which was so prosperous and promising. He was firm and still gentle; sensitive and sympathetic, yet undemonstrative; patient and cautious in studying his new situation, just and discriminating, untiring in listening, but vigorous and efficient, once in action, and pursued his steady course with the serene confidence of one who felt that he could reckon on the devotedness and ability of his Brothers. He came a stranger in the worldly sense, but a father and a brother in the better religious sense, and his welcome was warm and lasting. Never was superior better served, and from purer motives. Of personal motives indeed, there is no need, but the many attractive qualities of the new Provincial soon won him the admiration and love of the Brothers in America, and earned for him their prompt and lasting devotion.

No assistant was of more signal help to Father Beck than the man who stood next to him in dignity and service. It was fortunate for Father Beck that he had such an aid as the new Inspector, Brother Kim. Never could a more competent man have been selected for the position. He knew every phase of the life of a Brother of Mary; he had been employed in various countries and in all capacities, and he thoroughly understood the needs of the class-room and of the community.

Brother Kim threw himself into his appointed work with all his accustomed zeal and energy. For twenty years he made the rounds of the numerous schools, and was untiring in his efforts to raise the standard of education and to encourage higher studies. By his definite and detailed programs of personal studies, he gave a wonderful impetus to the work of self-improvement among the Brothers. It is to Brother Kim more than to any one else that the acknowledged advancement of the schools of the Brothers of Mary in America is due.

After nineteen years of service as Inspector of Schools, he was elected by the General Chapter of 1905, as one of the Coun-



REVEREND LANDELIN BECK

cillors of the Superior-General, and took up his residence at the home of the General Administration of the Society, at Nivelles, near Brussels, in Belgium. He died there in March, 1909.

The memory of Brother Kim is indelibly imprinted on the American province of the Society of Mary, as well as upon the memory of every Brother who ever had the privilege of knowing him or of profiting by his services. He was a most remarkable man in every way, and would have had a distinguished career in any walk of life he might have chosen. Whether we recall his fervor as a religious, his learning as a scholar, his skill as a teacher, his spirit of conciliation as a director, his zeal and discernment as Inspector, his wisdom as an adviser in the highest council of the Society, his devotedness and unselfishness as a friend, and withal, his extreme modesty and reserve, amountng almost to self-effacement, we must confess that there were few men ever like him.

He was born in Allegheny, now North Pittsburg, Pennsylvania, on the 22nd of June, 1849. He attended the school of the Brothers of Mary at St. Philomena Church, Pittsburg, and went to Dayton in May, 1860. He at once attracted the special attention of Father Leo Meyer, who gave him private lessons, and became so attached to him that he asked permission to take the young postulant with him to France, when he returned in 1862. The boy remained under the care of Father Meyer for three years at the Novitiate in Kembs, Alsace. In 1865, Father Meyer had some business to transact in Rome, and he took his young friend with him. They remained several weeks and visited all the sanctuaries and monuments of the City. They returned to Saint-Remy in France, and there, at the age of eighteen, Brother Kim made his first profession in 1867.

During all this time he had never been separated from his friend and patron, Father Meyer. It was singular, indeed, this friendship between these two characters, so far separated in so many respects. In age they were just fifty years apart; in character, almost at opposite poles:— Father Meyer, slow, ponderous, deliberate, and somewhat bilious in temperament; Brother Kim, vivacious, sprightly, impetuous, and of a decidedly sanguine temperament; Father Meyer, seeking rest after a life of unusual

activity; Brother Kim, straining at the leash, anxious to start, and feeling in himself the overflowing energy that marked him all his life; Father Meyer, a sedate philosopher, weighing everything in the light of a long experience, as well as in the spirit of a man tempered by trial and disappointment; Brother Kim, given to action rather than to deliberation; in no respect philosophic or didactic, but rather impatient of generalities, and always ready to try each case on its own merits, and that merit to be tested in actual practice. Of the two intimate and inseparable friends, one stood at the end of his course; he longed for the "rest that cometh with the evening," and waited for the setting sun; the other stood in the spring-time of life, full of the "joy that cometh with the morning," and advanced with the rising sun; to the one, the calendar stood at November, to the other, it stood at May.

Yet the two friends needed each other in many ways, and their devotion to each other was admirable. The two characters needed the mutual assistance they could bring each other, not so much in contrast as in convergence, not so much in corrective work as in constructive. The experience of one would supplement the latent skill of the other; the sober sense of the older one would control the buoyant yearning of the younger....."If youth could only *know*,—if age could only *do*," is an ancient plaint, but here was a case which offered an answer, and this answer was the whole life of Brother Kim. Father Meyer believed in his friend from the very beginning: "a child of predilection" is the way he described him in his letter to his superiors, and his constant, favored child he remained to the very end. For three years at Dayton he kept the boy near him; already a year after his reception as postulant, he introduced him to what he was pleased to call a novitiate, which lasted two years. On his recall to France, Father Meyer took the boy with him to Kembs, where the Superior-General had authorized the opening of a novitiate for Brothers devoted to manual labor, and here the young man remained three years, from 1863 to 1866, and again, according to the testimony of his guardian, he made another long novitiate:—"You have no novice that has passed through all the training that he has received," he wrote to the Superior, in recommending the young man for the religious profession in 1867. The establish-

ment of Kembs was abandoned, and the two friends returned to Saint-Remy. Father Meyer was ailing, and Brother Kim devoted himself to the care of the invalid with all the fervor of a loving son for his father. It was touching to see this child-like affection,—and that, on both sides, for the rôle had been almost reversed. The old priest became as a child in the hands of his sturdy friend. Brother Kim became his constant attendant, and indeed, his only trusted attendant; nothing was well done except Brother Kim did it. It was "mon cher Johnnie" here, and "mon petit Johnnie" there, until the very end. The faithful friend was always at hand, especially during the fatal illness of the venerable priest, and he was at the bedside when he breathed his last.

Brother Kim was not of an emotional nature. His was more of an active and enterprising spirit than of a sentimental disposition; he was more a man of head and hand than he was of heart, but the memory of his dear old friend and patron, Father Leo Meyer, would always awaken his deepest sentiments, and it remained one of the tenderest and most cherished of his life. Father Leo Meyer has left a blessed memory and a rich endowment to the Brothers of Mary in America, and they will never forget his labors and sacrifices, nor his signal services, but even if he had done nothing more than this last act of his life for the American province, he would deserve its everlasting gratitude, for in Brother Kim, his disciple and his spiritual son of special election, he left to the Society a precious legacy. Here again it was a case of building better than he knew, for, with all his sanguine hopes in the future of his friend, he could never have foreseen the real extent of the good accomplished. It was a special Providence that prepared Brother Kim for his work. Everything seemed to work towards the one end of his final mission, was calculated to make him more efficient in its accomplishment.

Brother Kim finished his higher studies at the College of Saint-Remy, and was employed as professor in the same institution for several years, where he had the opportunity to observe the economy and management of a large and complex establishment. He was transferred to the College of Belfort, where he lived among the Alsacians, and came to understand and appreciate them most sympathetically. He taught for several years at

the State Normal School at Sion, in Switzerland, and again a new opportunity was presented to him to learn the common-school system of the republic, and also to perfect himself in the German language, which he had learned in his boyhood.

In 1880, after eighteen years of absence, he returned to America. He was appointed director of Holy Redeemer School in New York City, where he spent two years, and had occasion to learn the life of a director at closer range. In 1882, he was transferred to the Normal School at the Mother-house, and after a year, was made sub-director of Saint Mary's College. Here he distinguished himself at once by his energy and ability. The College had the power to confer degrees, but had never yet reached that stage of development. Brother Kim determined to make a beginning at least, humble and difficult as it was. Upon his appointment to the College he found one pupil of the highest class who seemed to be a grateful subject for the full Collegiate course. For two years he labored in season and out, to bring his chosen student to the highest level of the College, and he succeeded. In 1885, Saint Mary's College produced its first graduate, and conferred its first diploma. The next year there were two graduates, and the line has been unbroken and lengthening ever since.

In 1886, upon the retirement of the venerable Brother Stintzi, Brother Kim was appointed Inspector of Schools. Now began the work of his life, and for which his entire career so far seemed to have been one long preparation. He was in his thirty-eighth year, vigorous of constitution, and full of enthusiasm, and, great as had been his activity and influence before, it now seemed as nothing compared to his ever-increasing activity and his ever-widening influence as Inspector. His enthusiasm was contagious, and his methods were what we might call,—very human and even personal,—which may sound vague to any one who did not know him, but will sound very pertinent to every one that ever came within his scope of class-inspection.

Class-inspection under good old Brother Stintzi had been like a yearly visitation from above, practical and searching indeed, but also benignant and patronizing; like a day in the Normal School, with a venerated old master in charge, who had come to encourage his young disciple, and teach and catechize as only *he*

could do; a revered old man, with whose history everyone was familiar, and of whose record everyone was proud, and whom nobody could ever expect to equal. But here came a new Inspector, younger than most directors, and still with the confident bearing of one who lives his superiority rather than feels it; an impressive and dignified superior, if he chose to be, but with never a patronizing air of "Bless-you-my-children" about him; a fellow-Brother indeed, whom every one knew by name, but few knew any further; coming like Melchisedech, without antecedents and without intimates; an American, born and nurtured, but who had been so long in France that many, if not most, of his own Brothers imputed him a Frenchman; an Inspector who did not visit from the heights, and who made no pretence of official title, but was modest and reserved almost to excess in every other phase of his activity.....except in his own particular and favorite work of class-inspection, and there indeed, he was remorseless; standing at the teacher's elbow, keen of sight and quick of tongue, whether for praise or blame; much like a calculating foreman intent upon the success of the work more than upon the good-will of the worker; exacting as to methods, and preparation, and results, and caring very little to appear the benignant condescending superior, nodding approval and encouragement; a nervous associate, almost prodding the teacher in the ribs, so to speak, in his anxiety to fire him with some of his own restless activity; a devoted and active teacher quite as much as an Inspector, taking each class unto himself almost as if it were his own, and assuming that everyone was quite as devoted, heart and soul, to the success of his class, just as he himself had all but forgotten every other interest, and had devoted himself with his resistless energy and religious enthusiasm to his work in the class-room.

No wonder that the word Inspector came to have an additional meaning, and that the very name, even to-day, after twelve years have passed, is to many Brothers synonymous with Brother Kim, and also redolent of his memory.

The World's Fair at Chicago in 1893, was for the Inspector an occasion of educational display not to be missed. He saw opportunities for the encouragement of teachers and for the advancement and glory of Catholic education, and he entered into

the work with all the vigor of his soul. It was with a vigor born of confidence, and that very confidence in the ability of the schools of the Brothers of Mary to exhibit their work in competition with the best, is an additional proof of his own efficiency and his own success as Inspector. But he never dreamt of exploiting himself, or even the schools of his own Brotherhood; he entered the lists as one of the champions of Catholic education in the United States. He became one of the lieutenants of Brother Maurelian of the Christian Brothers, who was in complete charge of the Catholic educational exhibits, and was in fact his most trusted and reliable aid until the opening of the Exposition.

In preparing the exhibits of the Brothers of Mary, Brother Kim worked as he had never worked before, and to any one who had ever worked with him, this was something appalling. It was "intensity intensified, and work personified," as good Brother Maurelian said,—but Brother Kim's assistants called it by another name. To them it was "madness gone mad, and a fine frenzy gone frantic," and they knew his methods from a closer range and his fastidious taste from tentative arrangements multiplied in one single morning and all cancelled out the same afternoon. He broke down two of his Brother assistants from Dayton, one after another but hardly suspected it. They had been anxious to come and help him, but they were still more anxious to get away and let him help himself. They admired his taste and his arrangement—only he had too much of one and too many of the other. His assistants asked to be relieved,—and such a relief it was! Talk of the strenuous life and its exponents—Brother Kim at work in the booths of the Educational Exhibit at Chicago could have given the best of them a handicap at the beginning and a surprise at the end.

But if the effort and the outlay were great, the success was beyond all expectation. Brother Kim's enthusiasm had fired all minds, and every school in the Province answered to his call for exhibits. And when the Exposition was opened, it was just like the humble Inspector to withdraw at once from public gaze and attention, and to leave all glory to those for whom he had intended it, to the honor of the Society of Mary and the greater glory of Catholic education.

His was indeed a simple character in the Christian sense; no ostentation and no peculiarity, no whims or fads; the ordinary man intensified, the humble religious sanctified.

He was also in many respects a rugged personality, in frame as well as in character. He was above the medium height, and unusually broad of shoulders, though otherwise of slender stature. When young he was somewhat rubicund, but there were few traces left after his return to America, for he had turned paler, and his hair were sparse, and already tinged with grey. His forehead was unusually wide, and proportionately high, his eyes were deep-set and rather dull. His smile was pleasant enough, but never expansive, only from the tips of the lips, as the French would say, but his laugh was hardy and rugged as himself. His features were chopped out rather than chiselled, and his firm-set jaw bespoke the man of determined character. His movements were rapid, even unusually so, although they did not give the impression of hurry, as his speech and gestures were correspondingly vigorous. Indeed, abruptness came to be one of his characteristics, in speech as well as in action, and it often served him instead of words. No man could put a presumer more quickly in his right place, and no one need wait long to find out whether he was worthy of praise or of blame:— the Almighty has all eternity to award according to deserts, but with Brother Kim it was here and now.

His official capacity brought him into contact with all the Brothers, and he was always accessible and always willing to listen and give advice and encouragement, but he was not by any means a free-and-easy man in company. There was a sort of canny caution about him, which made the impression of dealing with a man who had long ago learned to deal with men of many minds. He was a versatile man, and always willing to take up a new interest. It was really surprising to see how many interests he had, even in things not educational. Almost anything that could properly interest some fellow-Brother would find a sympathetic and intelligent listener in Brother Kim, and many a friendship and sincere admiration for him began in some such desultory association. The good Brother Inspector always had his own ulterior object in view in these various interests absorbed from

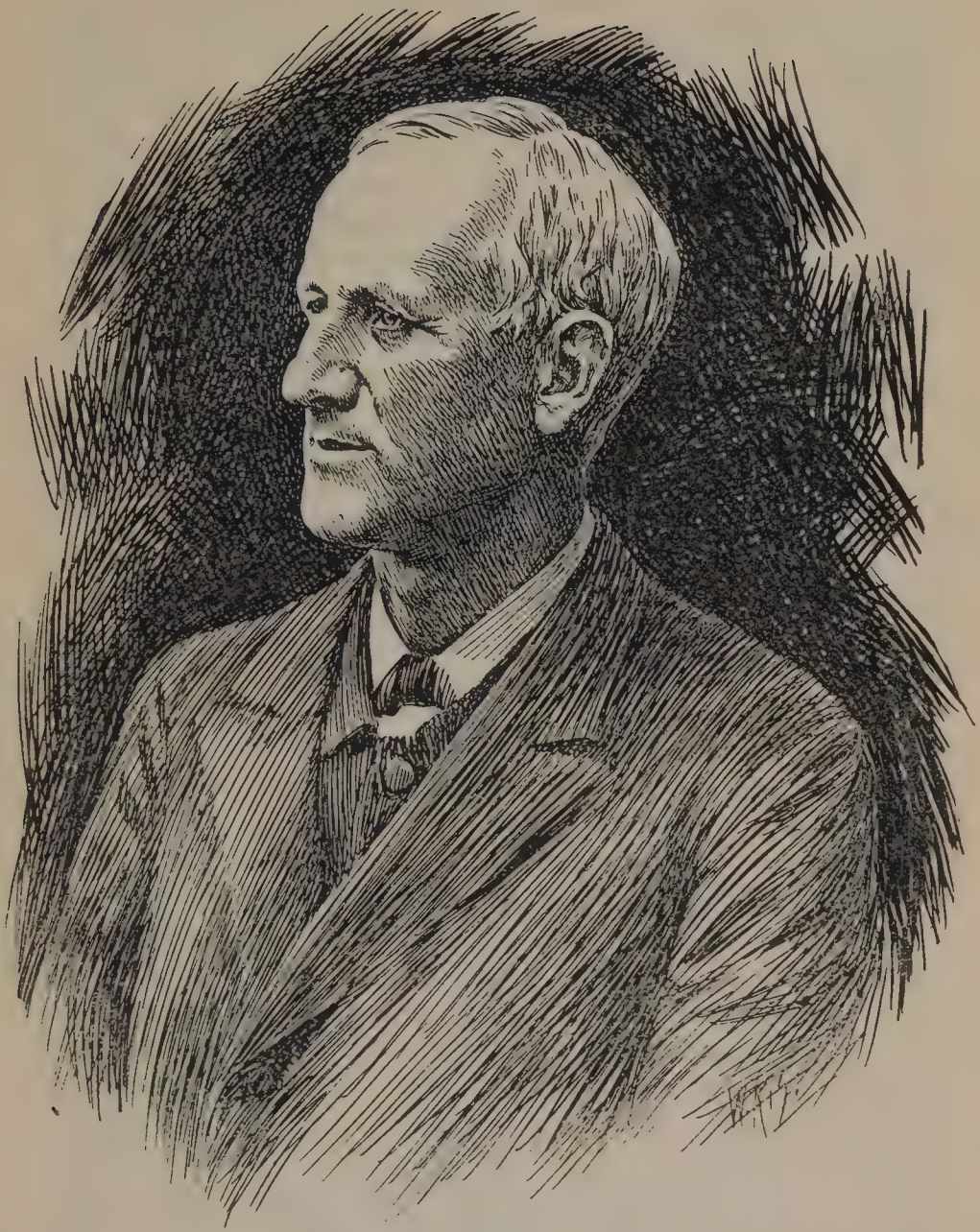
others, whether it was the spiritual good of the Brother, or the educational profit of the teacher. Like Saint Ignatius of Loyola, Brother Kim was willing to go in by any door of his friend's choosing, if only he could get his friend to come out by his own door.

Virile and even rugged as was his character in most respects, abrupt and almost vehement as were his manners, there was one phase in the personality of Brother Kim that was sweet and gentle, and really tender:— it was his piety. It was that of a little child, even in attitude of body, and surely, with so limpid a soul as that of Brother Kim, this simple, child-like attitude was a reflex of his mind. In all other things his strength of character showed itself, but in his piety, there was a sweetness and a sort of abandonment that won him more sympathy and admiration than many of his more striking and more assertive qualities.

The Brothers of the American Province had come to look upon their remarkable Inspector as a fixture for life; he fitted his place so well and fully that they could hardly imagine him in any other position. They had not thought of a higher one, the highest possible in the Society for a Brother, but the Superiors had, and when the General Chapter of 1905 elected a new Administration, the Brothers in America were surprised to hear that Brother Kim had been elected as a member of the Superior-General's Council. There was no surprise as to fitness; it was rather a surprise of custom, for Brother Kim was the first American that ever figured in that body.

He was now Inspector-General of all the primary schools of the Society, and he entered upon his new duties with zeal and devotion. He was prepared for them in every way. He had spent eighteen years of his early life in Europe; he spoke and wrote French and German equally well with English, and he was an accomplished scholar in all matters relating to education, especially in that department of the Society which was to be his special interest. in the discharge of his duties he visited France, Italy, Spain, Switzerland and Austria, and the same vigorous and capable methods of twenty years in America, won him at once the respect and admiration of all the Brothers in Europe.

But travel and inspection were no longer to be his ordinary



BROTHER JOHN B. KIM
1849—1909

work as they had been in America; he was one of the councillors of the General Administration, and a great deal of office routine fell to his care. He was in his fifty-seventh year, but well preserved, and seemingly as hardy as ever, but to a person accustomed to a life of great activity, and to a temperament already restless and fiery by disposition, the sedentary life at Nivelles was not well suited. From early life he had been a great walker. In his early days in Switzerland his mountain-climbing was a thing of record. In America he had been famous for his pedestrian powers. For a Brother in the community to be invited to take a walk with the visiting Inspector was more than an invitation—it was a caution at one end and an expedition at the other. And the Brother Inspector called them rambles!

No one ever imagined that Brother Kim could become decrepid. He had his ailments once in a while, indeed, but he soon swung back into full vigor. His frame was so sturdy, robust, wiry, hickory-like and almost weather-beaten, that no one reckoned it could ever die by inches. To imagine Brother Kim as old and failing, stooped and decaying, was an absurdity. He must fail at some time, of course, but if die he must, then, like faithful Rover, let him die at once and die all over. And so indeed it almost came to pass. We had thought of him as a sort of wonderful "one-horse shay" that was built so well, one part as strong as the other, that nothing failed until everything failed at once. But there *was* one weaker point in this sturdy structure:—it was the liver, and when that began to fail, the end was rapid.

It has been said that even to the most fruitful and teeming life, death always comes too soon. This may have seemed true of Brother Kim in the view of his fellow-Brothers and admirers, but it was not so in his own estimation. He accepted at once the decree of death. It was remarkable how promptly he responded to what was, after all, inevitable. The busiest life often finds itself cut off by the final summons, from just *one* more work in preparation, just *one* more fruit in bud or blossom, to mature, just *one* more aim to attain—and then the end may come. It was not so with Brother Kim. Of him it could not be said that no man of spirit dies with his work accomplished. Here was eminently a man of spirit and of enterprise, but when the summons

came, he answered it promptly. When he resigned himself to die, he did so in the manner of all the actions of his life, completely and simply. But his fellow-Brothers and admirers did not, and much less his cherished Brothers in America. They prayed, and hoped against hope. Novenas of masses and communions followed in studied succession, but it was all in vain.

Early in 1909, in spite of the best medical treatment, the liver complaint made alarming progress. The patience and resignation of Brother Kim in this extremity were admirable, and his childlike piety was never more touching. He knew his end was near, and for once at least,—and it was the last on earth—he welcomed rest.

Nor was it the rest of the weary of heart, nor yet the rest of the self-satisfied; it was the rest of a child of God, who felt in confidence that he had done his duty to the best of his ability, and was ready now to cast himself in all security into the arms of his Father. Death seemed to have no terrors for Brother Kim. His farewell letters, written in strength of mind, but with a failing hand, are models of manly tenderness and religious resignation.

It is said that resignation in the supreme hour of death is a mark of that blessed combination, a great mind and an humble soul:—of a noble mind which understands that God is the master and men are mere tools, any one of whom can be used by the Almighty to accomplish His designs; of an humble soul that knows itself, and feels that, whatever might have been its privilege to accomplish in life, it was all due to the blessing and grace of God. Such was the resignation of Brother Kim in his last days, for he was both a magnanimous man and an humble religious.

A quaint old writer says that when a man dies his friends and relatives stand around his bedside and wonder how much he is going to leave behind him, but that the angels bend over the dying man to ask what goods he has sent on before him. Surely the angels that hovered over the deathbed of Brother Kim were satisfied that all was well; he had given his whole life to the service of God and the Immaculate Mother; he had spent himself in the last full measure of devotion, but he had also sent before him many and great consignments of the goods that perish not.

He died at Nivelles, in Belgium, on the 26th of March, 1909, in the sixty-first year of his age and the forty-third year of his religious profession. A great and tireless laborer in God's service had gone to his eternal rest. "At rest at last!" was the burden of the reflections of his sorrowing Brothers. To work, to endure, to be spent in the service of Mary and of his fellow-Brothers in the Society was the aim of all his life, and it was the end as well.

No words could be more fitting to close this little tribute to the memory of Brother Kim than the homage paid to him by his present successor in the Inspectorship of the American province, the worthy and competent Brother George Sauer:—

"Much could be said in praise of the religious, the educator, the superior, the guide, for he was all these in an excellent degree, but any eulogy appears superfluous in view of a life so conspicuous for disinterested self-sacrifice, so replete with virtuous deeds. His labors will ever rank him with the noblest of our departed, and his memory, we fondly trust, will long be an encouragement and an inspiration to those who, in imitation of him, are instructing others unto justice."

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The later history of the Society is still in the making. Upon the death of Brother Kim, the Inspector of the American province Brother Michael Schleich, was elected to succeed him in the General Administration, and Brother George Sauer was appointed Inspector.

The increasing number of schools and communities, scattered all over the United States had gradually made it impossible to accomplish the yearly visitation and class-inspection, as required by the Rule. In October, 1908, the American province of the Society of Mary was divided into two provinces, the East and the West, the eighty-seventh meridian, passing midway between Dayton, Ohio, and Saint Louis, Missouri, being chosen as the line of demarcation. Very Reverend Joseph Weckesser was appointed Superior of the new province, and Brother John A. Waldron, Inspector of Schools.

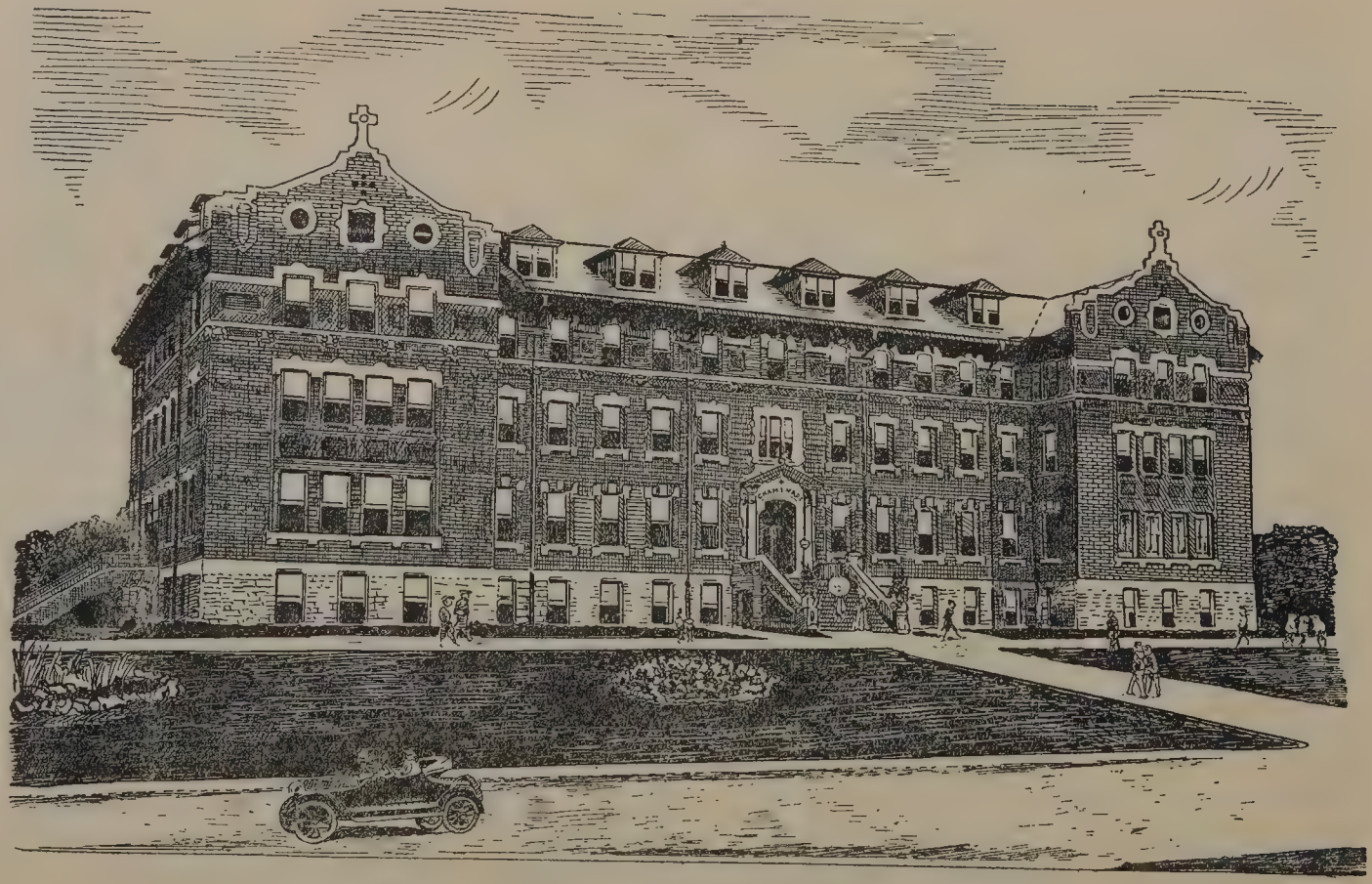
The headquarters of the Western province was established at St. Louis. Property had been bought at Ferguson, on the

Florissant Road, west of the city, for a Novitiate, which was opened in the fall of 1908. At the same time a large property of ninety acres was purchased near Clayton, the county-seat of St. Louis County, and the erection of Chaminade College was begun in April, 1909. The building was completed in 1910, and the Normal School and Administration headquarters of the new province were formally established there in June, 1910.

When the property of Nazareth was purchased in 1850, the city of Dayton was a half-mile to the north-west by the Lebanon Road, which formed the western boundary of the Brothers' property. The Woodland Cemetery, adjoining on the northeastern side, completely and effectively separated the College domain from the eastern section of Dayton, but the city grew along the Lebanon Road, which was called Brown Street, and by 1880, the corporation limits had reached the Brothers' Lane, which leads to the College. One-third of the property was then in the city limits.

The large property to the south of Nazareth was the estate of the Patterson family, whose elegant homestead stood off the Lebanon Road. The Pattersons were for many years the only neighbors of the Brothers, as they owned all the property on both sides of the Lebanon Road. They were very much devoted to Brother Zehler, and often came to ask his advice in later years, although, in the earlier years of the Brothers of Nazareth, it was the other way roundabout, for the Brothers used to take lessons in American ways from the Pattersons. After 1870, Brother Zehler had made frequent overtures to buy the section of the property adjoining south, but with no success. At last a fortunate co-incidence favored Brother Zehler.

On the re-building of the Normal School after the fire of 1883, the plans brought the St. Joseph's Hall within ten feet of the south property-line, and it became all the more important to secure the adjoining field. It belonged to John H. Patterson, who has since achieved fame and fortune in the manufacture of Cash Registers. A few years previously, Mr. Patterson had purchased the first model of the Cash Register with its patent-rights, and was making a few machines a month in a little rented factory in the city of Dayton. He needed capital to expand his business,



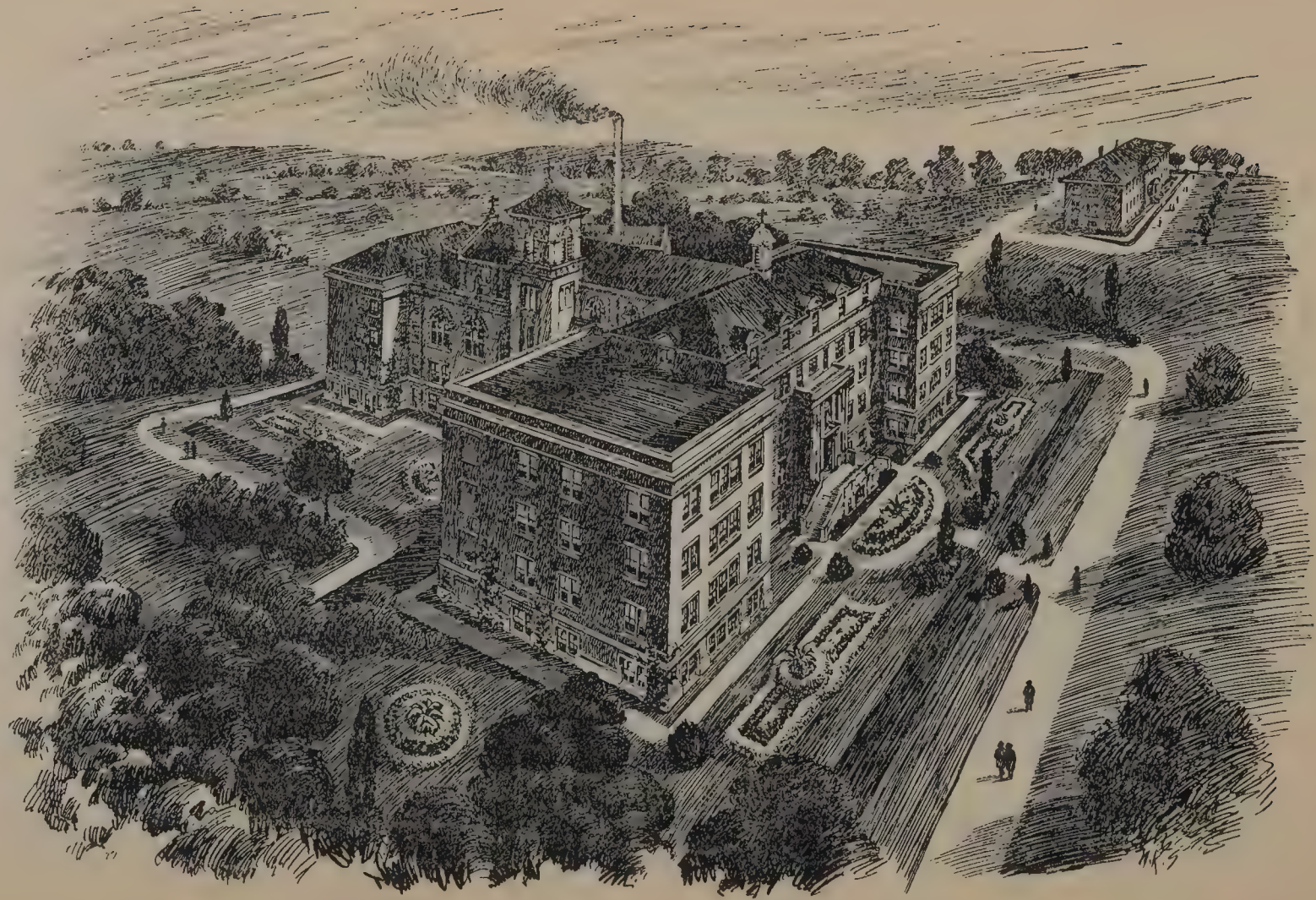
CHAMINADE COLLEGE, CLAYTON, NEAR ST. LOUIS, MO.

and Brother Zehler needed the land to protect the Institute. Accordingly, "Patterson's field," was sold to the Brothers, and the cash price paid to Mr. Patterson was the beginning of his prosperity. With it he built his first factory on the commons facing the College property on Brown Street, and that building was the nucleus of one of the finest and largest and most prosperous manufacturing plants in the country, and one of the most effective means of making the name of Dayton, Ohio, known all over the world.

With the developement of the Cash Register factory came also the expansion of the city to the south, and the entire property of Nazareth was soon within the corporation limits. In 1906, ten acres fronting the property on Brown Street were sold, and streets laid out. In 1909, a new railroad from Dayton to Cincinnati secured the right of way through the south side of the property, skirting the valley of the Rubicon Creek which flows through the center of the Patterson field.

The College department was looking for new space for its junior department, and was expecting to overflow into the buildings of the Normal School as soon as that institution was removed, which became more and more desirable, year by year. Noise and the distracting sights of the city were encroaching more and more upon the quiet and secluded life of Nazareth. The Novitiate had already been transferred in 1911, to a property five miles to the south-east of Dayton, near Shakertown, on the road to Xenia. Every one who ever lived at Nazareth or at old St. Mary's College, will remember the one "grand walk" annually made to Shakertown, a settlement of Shakers, nestled in a beautiful valley. Part of that smiling valley is now the domain of the Brothers, and the new Novitiate crowns the height of one of those glacial moraines which cover the entire Miami Valley.

In 1914, it was determined to remove the Normal School and Provincial administration to the new property, now called Mount Saint John, and additional land was bought, making an estate of about 101 acres. The plans for the new Mother-house were most comprehensive. The quaint old home at Nazareth:—"It was not *built* so much as that it *grew*"—had become dear to every one who had ever lived there, but the new home at the Mount was to

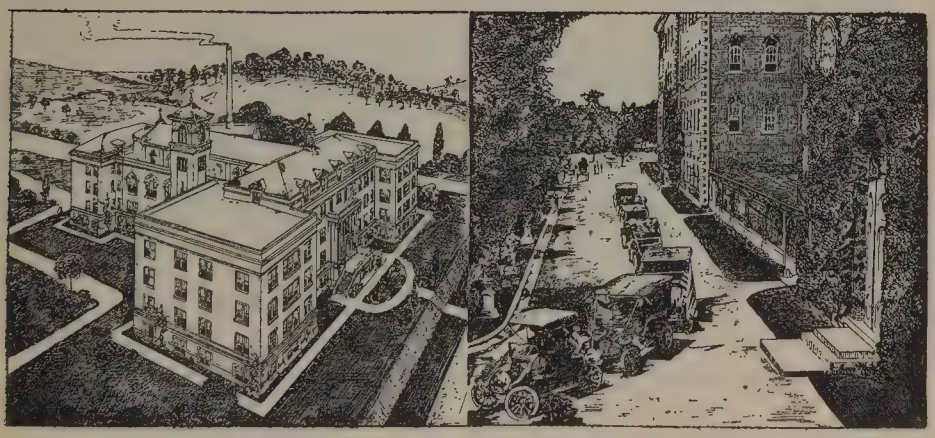


Mount St. John, the new Central house of the Eastern Province

rise and grow into full size and beauty within one season. What it lacks in association and in history, is compensated to a great extent by its convenience and its admirable adaptation.

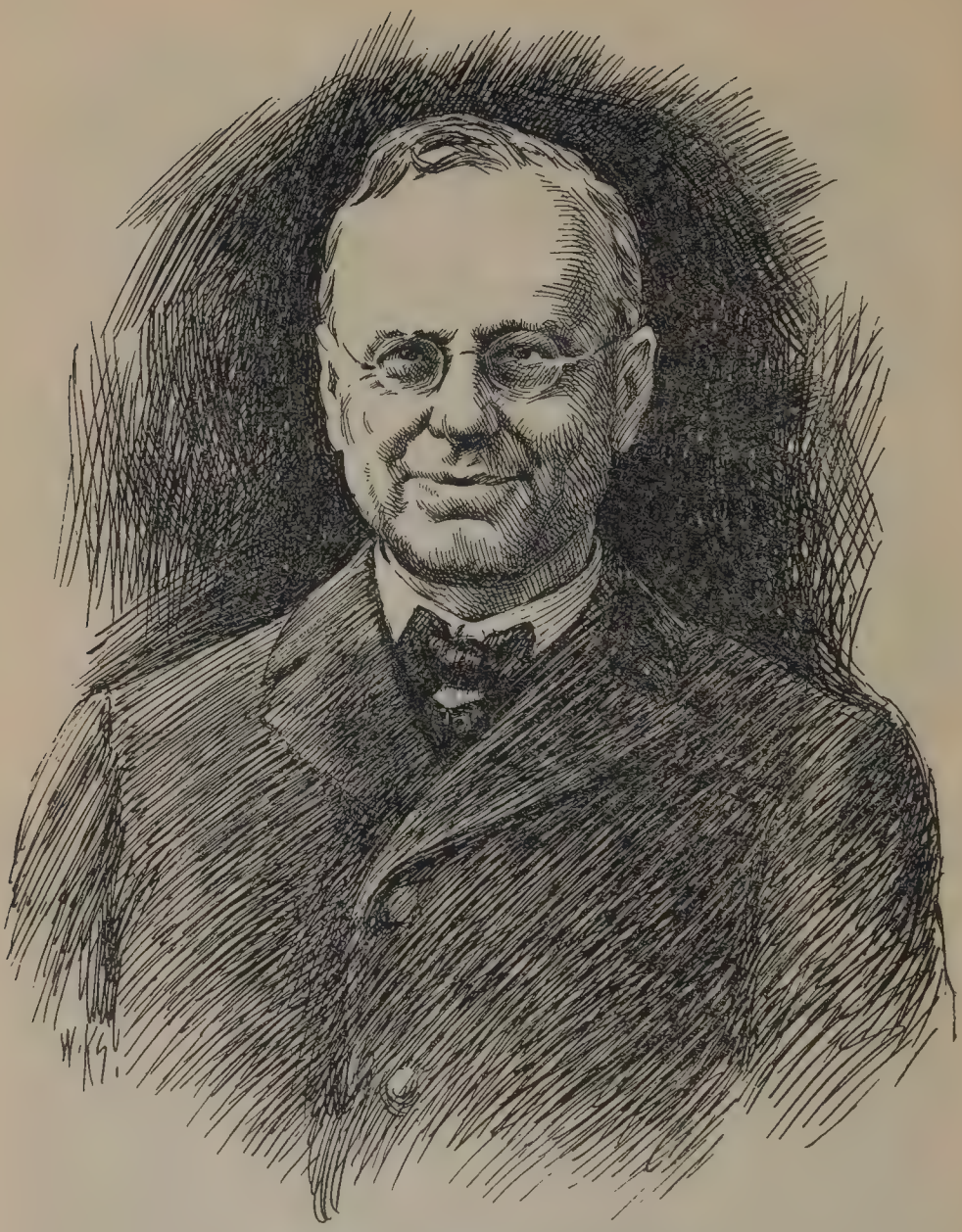
The new Normal School at Mount Saint John is beautifully located on a hill overlooking the country for miles around, and is spacious enough to accommodate about two hundred people. The chapel is one of the finest in the country, a real gem of Church architecture, and has already served as a model for several chapels in parishes and institutions in southern Ohio. The arrangement of the rooms is skillfully made to meet both the needs of the school and the religious nature of the house. And there is little wonder that this is so well done, since the experience of sixty years at Nazareth had taught the superiors exactly what was needed, and where it was needed.

The new buildings were opened in the fall of 1915, with the blessing of the new Chapel and the Normal School, by the Archbishop of Cincinnati. The former home of the Normal School at Nazareth was immediately occupied by the Junior department of Saint Mary's College.



FROM OLD ST. MARY'S TO NEW ST. JOHN'S.

We like the new—we love the old,
  We long for change, yet linger fondly in our usual haunts.
Years pass away, new times unfold;
  New years, changed times, talk loud of progress and of newer wants.
But time and tide and newness bold,
  Call from without—the inner soul is ever of the old.



BROTHER MICHAEL SCHLEICH
Councillor of the General Administration

EPILOGUE

THE ATTITUDE OF THE BROTHERS OF MARY TOWARDS CATHOLIC EDUCATION IN AMERICA

THE Society of Mary in America and the Hawaiian Islands numbers at present about four hundred and twenty members, employed in sixty establishments. These comprise six Colleges, five high schools and forty-nine parish- schools, with a total enrollment of about eighteen thousand pupils.

The Society of Mary was called to the United States at first in the interest of the parish-school, and it is the parish-school which has ever since remained the chosen and special field of the Brothers of Mary. They have grown up with the parish-school, and, in co-operation with other religious bodies, the parish-school has been improved by them and through them. From it they have drawn the greater part of their vocations, and to it they still give back the choicest of their men and the best of their services.

In the beginning of their mission in the United States, only the barest elementary education was imparted, very much the same as in the public schools of those early days, but as time passed, and conditions improved, the Church, like the State, called for and contrived for a better and more extensive education. The history of the progress of the Brothers of Mary in the United States would be the history of the gradual progress of education and educational methods in the elementary schools, and the gradual evolution of high-school education.

In the face of the constantly increasing demands for teachers in the parish-schools, the Society of Mary has made little effort to increase the number of its Colleges, or to undertake any other form of education, such as technical institutes or industrial and agricultural schools, as it has done with success in Europe. Conformably to the injunctions of its venerated Founder, the Society

has suited its apostolate to the most pressing needs of the times, and the task of answering the urgent appeals of the Bishops and parish-priests has been more than sufficient to absorb all its resources. In spite of alluring offers of less fatiguing work of tempting initiative as well as of more grateful fields and more enduring establishments not dependent upon successive pastors and changing policies and varying predilections, the Society has deliberately intensified upon the parish-school, and has labored to improve its methods and raise its standards of efficiency.

If, in answer to the appeal of the Church and the needs of the times, the field of the Society's chosen work has remained elementary and academic to a very great degree, on the other hand, the professional standing and equipment of its teachers have been exceptionally high. It has prepared the Brothers for academic and for College work; it has spared no pains and no expense, and has trained many of its members, year after year, in the Universities of Europe, and still, eventually, it has placed them in charge of parish-schools or academic establishments.

The method of improvement followed by the Society of Mary has been therefore from the bottom upward rather than from the top downward. Its aim has been to advance from the higher grades of the parish-school and to build up a high-school system, step by step, in order to meet the work of the Colleges. Other Institutes are here to equip Colleges and Universities, and to reach downward from their chosen heights, in order to meet the advancing work of the parish-schools in their high-school departments; the Brothers of Mary have been content with passing their pupils onwards and upwards to those who specialize in academic and College work; even their Colleges have not been founded as such, but were the outgrowths of this very policy of encouraging parish-school pupils and academic pupils to pass into higher education, and were founded to complement their own parish-schools or academies.

This devotion to parish-schools has its drawbacks, though it is not without its compensations. The parish-school teachers are fighting in the open field; they are not intrenched behind College walls of their own erection, and this circumstance accounts to a great extent for the shifting nature of their establishments. A

list of the schools of the Brothers of Mary forty years ago would read rather differently from the list of to-day; old names would be missed, but new ones have been added, and the movement has been steadily onward. Bases change, but the work continues.

The light artillery often shifts its location, but it always seeks to better its position, even at the risk of not improving its own fortunes, and it would not be true to its purposes and its character if it were to emulate the staying powers of the heavy ordnance intrenched upon its chosen or appointed place. Likewise, the Society of Mary in America is contented with its selected rôle in the economy of parish-school work. Its posts are in the open field, and their tenure is of their very nature precarious, but such flying squads and shifting bodies are the very condition and pledge of progress for the mass of the army.

The choice of parish-school work by the Brothers of Mary, which has entailed this shifting of bases, may have given their establishments a note of inconstancy, and may seem to denote a lack of plan in the beginning, but there is also a consoling compensation. There is no chain of intrenched Colleges or Universities, with their specialized work, to draw away and absorb the best talent and skill of the parish-schools, with the consequent complaint of reduced or inferior equipment in the field,—and the rather disconcerting inference that might be deduced about those teachers who are left outside the fortifications. The staff of the College does not recruit itself from the choicest of the staff in the parish-school.

Neither is there a growth of academic establishments at the expense of the parish-school, which would lead to a condition in which the parishes would be mere half-way houses to some better goal, and meanwhile be used as nurseries to supply the higher and securer institutions. In the Society of Mary we see men of University training, teachers of long experience and consummate ability, at the head of parish-schools, which may have, at best, only a year or two of high-school courses. The best teacher is not considered too good for those schools and for those classes in which the definitive turn to the young Catholic mind is imparted, and upon which the Colleges themselves must count for their support and replenishment.

From the humble parish-school of sixty years ago up to the most advanced academy of to-day, the work of the Brothers of Mary has been constantly uplifting and broadening. The Brothers began with what they had or could get, and continued, undismayed by poverty and undiscouraged by an unwise economy, until they could furnish something better fitted for the work of education. Material equipment and resources might have lagged behind the requisite, and even behind the indispensable, but their preparedness and their devotion never lagged.

Devotedness and self-sacrifice were strained to the limit in the parochial schools, and so were space and equipment. But even though personal devotedness can bear a great deal of expansion, and although generosity of spirit in religious teachers, whose lives are devoted to education, is long ago inured to being taxed to the uttermost, still, space has its limitations which only the architect can extend, and material equipment has its cost which only downright generosity of purse, and not of purpose, can ever furnish.

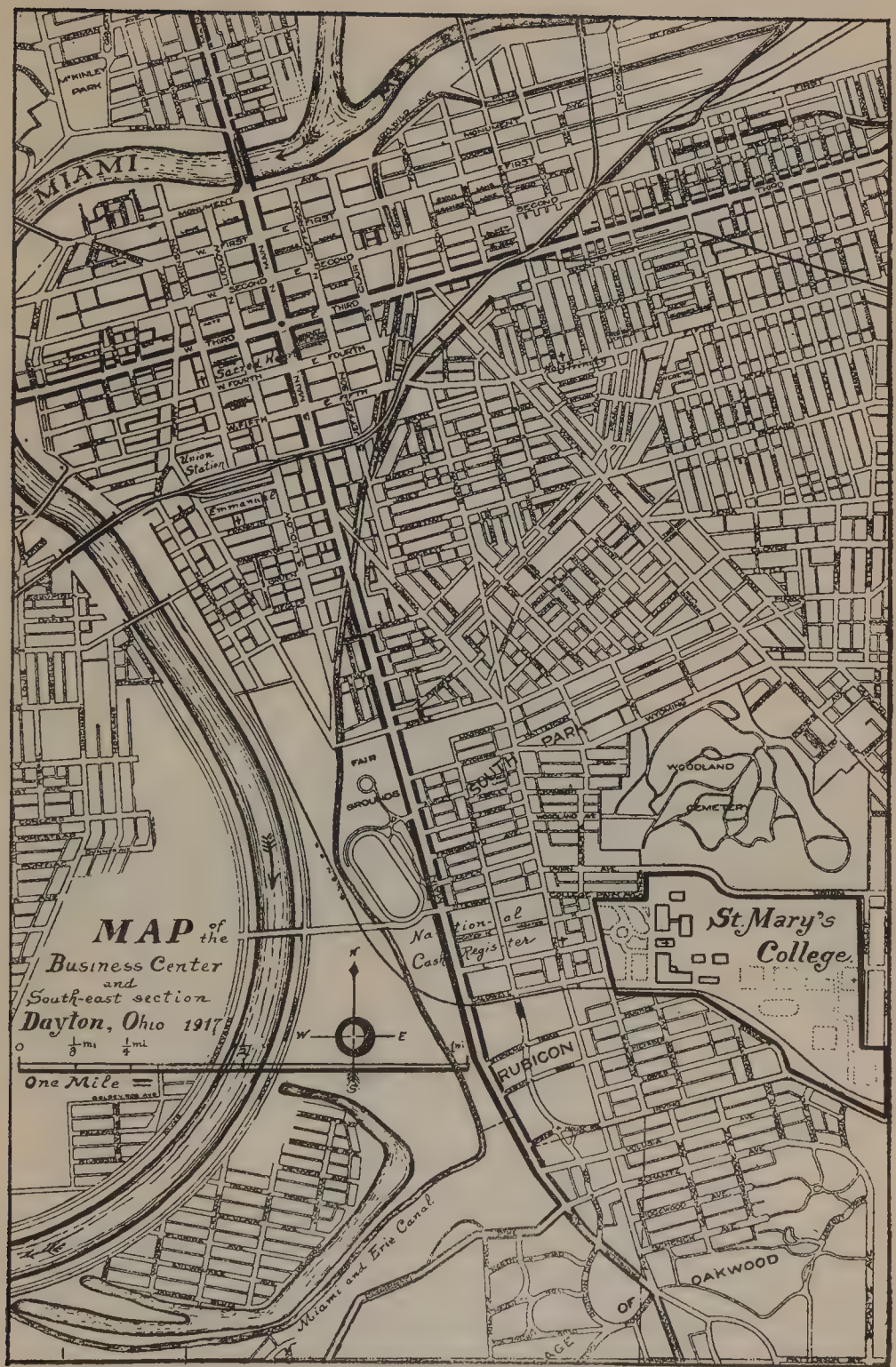
And generosity of purse on the side of the zealous clergy and the good Catholic laity has been constantly growing with the reputation and the efficiency of the parochial schools. Better and larger schools have been built, in old parishes as well as in new, schools which are in startling contrast to what used to satisfy a former generation, and which are a marvel, even to the most progressive and exacting educators, so that, after years of patient work under difficulties, the Brothers of Mary have shared largely in the welcome expansion to which they had so long and generously contributed.

History is in essence a study of the past, but in ultimate intention it is really a preparation for the future. If in the study of past development we find the key to the correct understanding of the future, then the record of the Brothers of Mary is an encouraging history. There have been the usual varying fortunes and the inevitable vicissitudes that accompany every work, however blessed and select, in which the co-operation of man is predominant. Problems have been met and solved as they presented themselves. Pressing wants have been supplied in the educational field; the school system, as adopted by the Society, is based upon

the needs of human life, and not reared upon the dreams of culture; efficiency has been sought before expediency and a deceptive success; theories have been subordinated to practice; the desirable has served as a guide in reaching the practical, and still without forgetting those high ideals which inspire and that lofty spirit which vivifies. The Brothers of Mary have acted an important part in their chosen field of education, and have done much to accelerate the strong academic movement which has led to the establishment of parish high-classes and Catholic high-schools, and to the consequent general improvement and advancement of Catholic education in the United States.

THE END.

St. Mary's College, Dayton, in 1917


MAP of the
Business Center
and
South-east section
Dayton, Ohio 1917
0 1/8 mi 1/4 mi
One Mile
MIAMI
McKINLEY PARK
Union Station
Emmanuel
PARK
FAIR GROUNDS
WOODLAND CEMETERY
St Mary's College
RUBICON
Miami and Erie Canal
OAKWOOD

SOCIETY OF MARY.

GENERAL ADMINISTRATION

48 Boulevard des Archers — Nivelles, Belgium

PROVINCE OF PARIS

PROVINCE OF THE SOUTH OF FRANCE

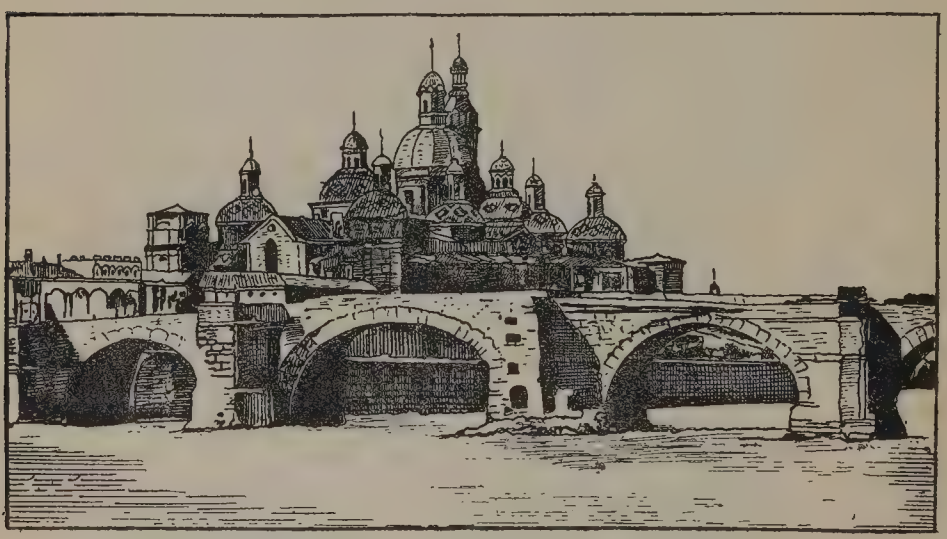
PROVINCE OF SWITZERLAND AND ITALY

PROVINCE OF AUSTRIA

PROVINCE OF SPAIN

SUB-PROVINCE OF JAPAN

Tokio—Osaka—Nagasaki—Yokahoma—Urakami—Hakodate



Basilica of Our Lady of the Pillar in Saragossa
Patroness of the Society

AMERICAN PROVINCES

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Mount St. John Normal School, Dayton, Ohio

PROVINCE OF THE WEST

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